



ZION'S HERALD.

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FIFTH ANNUAL REPORT

OF THE BOARD OF MANAGERS OF THE NEW-ENGLAND CONFERENCE MISSIONARY SOCIETY, Auxiliary to the Missionary Society of the Methodist Episcopal Church in America.

In presenting another annual report, the Board of Managers would encourage their brethren and friends in the reflection, that the cause in which they are engaged is the cause of Almighty God. Our divine Redeemer, the great Head of the Christian Church, when he was about to leave the earth and ascend to heaven, gave this commission to his disciples: "Go ye into all the world, and preach the gospel to every creature." And the promise which he then made, to be fulfilled wherever the cross has wandered—wherever he has published the plan of redemption. The success which has ever attended missionary labors has been truly beyond human calculation. Who would have doubted the success of a Paul or a Peter, in their missionary toils? Or who would have foretold the conversion of hundreds and thousands that have been redeemed unto God through the humble efforts of the missionaries of the present day? The success is by a means limited to the feebleness of the efforts. Where but little seed has been sown, a great harvest has been gathered. Where it has been sown in weakness, it has been raised in power. He who could bless the leaves and two fishes, and cause them to ally the power of five thousand men, has blessed the bread of life, where it has been broken by a solitary servant in the wilderness, and made it effectual to the eternal salvation of many perishing immortals. Experience, as well as the Bible teaches us, that it is not by wisdom, nor by might, but by the Spirit of the living God, that the kingdom of darkness is to be overturned, and the reign of the Prince of Peace become universal. The world have looked upon the plans of Christian benevolence and of missionary enterprise, and have regarded them as visionary—as the offspring of enthusiasm and folly. But it was because they knew the power of God. They have derided every attempt to enlighten the Aborigines of our country, and bring them to the contemplation of God and immortality. They would fain have us believe, that these children of the forest are for ever shut out from the enjoyments of rational beings—that the light of heaven is never to break upon them, and that death will close their eyes in endless night. But Christians, considering in the Lord of hosts, have sent him the gospel; and that spirit, which descended on the day of Pentecost, has accompanied it to their hearts. And where once reigned hatred and cruelty and revenge, now reigns love to God and love to man. And these forests which once resounded with the war-whoop, now echo the voice of prayer and the song of salvation. Every new trophy of redeeming grace encourages the friends of missions to persevere; and every returning anniversary brings with it new testimony that the cause in which we are engaged is the cause of God.

It was in humble reliance upon the power of God, that this society commenced its operations; and to the efficacy of that power is to be ascribed all our success. The additions which have been made to our number, and the new branches added to our society during the past year, assure us that the spirit of missions has not languished, and encourage us to go forward with increasing ardor. The report which we have received from the parent institution, and the communications of our missionaries, tell us that our contributions have enlarged that stream which has watered the vineyard of God—that our exertions have had an influence in teaching the ignorant the way of salvation—in changing the savage into the humble disciple of the Son of God, and in swelling the chorus of "worthy the Lamb that was slain, and hath redeemed us unto God by his blood."

Although the society has not received that extensive co-operation from their brethren in New England which might justly have been expected, yet the managers are happy to state that their prospects are brightening, and that more interest has been awakened in the cause the past year than in any preceding.

Since our last annual report, the society has realized a considerable increase of its members, and has re-organized the connection of two important branches. The Minister's Branch of the New England Conference, and the Young Men's Missionary Society of Boston and its vicinity. The report of the treasurer has not yet been received, but we are authorized to state that the receipts have been nearly double those of the preceding year.

The funds of this society are transmitted, from time to time, to the treasurer of the parent institution; and

we have every reason to believe they are expended in a manner the most judicious and effective.

The several sums paid into the treasury of the parent institution during the year ending April 18th, 1825, amounted to 4140 dollars, 16 cents. The amount expended during the same period was 4704 dollars, 21 cents. This sum is small indeed, in comparison with our numbers and our privileges. And if we compare it with the noble charities of our brethren in Europe, we shall have cause to blush for our inactivity and want of zeal in our Master's service. It ought to be sufficient to rouse us to action, to know that the brethren of our denomination in Europe, fewer in number than ourselves, burdened with the support of a national church establishment, and taxes almost innumerable, have, during the past year, actually raised the sum of one hundred and seventy-six thousand dollars, for the support of foreign missions. The consequence is, their missionaries are to be found in every quarter of the globe, and in the islands of the seas. When will our American Israel imitate their godlike example?

But small as our exertions are, they have been accompanied by the spirit and the blessing of the Almighty; and we have every inducement to go forward.

A few extracts from the Report of the Board of managers of the parent institution, which has just been published, will give a brief view of the present state of our missions.

New York Conference.—Though this conference does not comprehend many of the new settlements in our common country, yet there are many places which might be fairly claimed as missionary ground, where the people are poor and need the renovating power of the gospel to save their souls alive. There has been, however, but one missionary station within the limits of this conference this year. The west end of Long Island has been continued on the list of missions, though it has cost the society only \$2.94, and it is now prepared to be returned a regular circuit, demanding the labor of two preachers, who, with the exception of the sum above mentioned, have derived their support from the people among whom they have labored. Thirty-five members have been added to the church, and several new appointments for preaching have been obtained which are regularly supplied.

New-England Conference.—Many have been the privations endured in former days by the Methodist ministry in this part of our country. And although much has been done in overcoming prejudice, and in establishing truth, there yet remain many places to be brought under spiritual culture. Within the bounds of this conference, two missionaries, the Rev. Messrs. George Pickering and John Lindsey, have been appointed this year, the former at Newburyport and Gloucester, and the latter at South Hadley and Sunderland. About 100 have been converted in this mission.

Canada Conference.—Most of the missions within the bounds of this newly formed conference have been attended with such happy results, in the conversion of souls, that they are now included among the regular circuits, the people being able and willing to support the ministry of the word. But the work, from the nature of the country, continually filling up with new settlements, must be gradually extended, in order to supply these settlements with the word and ordinances of Christ. To meet these increasing demands, the Rev. Henry Ryan was appointed at the last conference as a missionary to Chippewa, Grand River Falls, and the new settlements in those parts. The mission among the Mohawks on the Grand River in Upper Canada continues to prosper, the school being well attended, and the society among the adult Indians is increasing in number and stability. One converted chief, who can speak both in the Indian and English tongue, promises great usefulness as a native preacher.

Ohio Conference.—The managers have received a very interesting communication from Bishop Soule, which will be found in the appendix to this report, concerning the present prosperous state of the Wyandott mission. It is sufficient to state here, that the anticipations of the Christian community respecting the good effects of the gospel among these people have been fully realized, and they are presented as the "first fruits" of a more abundant harvest of souls from among the natives of our forests. The converted chiefs of this nation continue to edify their brethren by their pious example, and to encourage, their hopes by their prayers and exhortations. Their example, indeed, has provoked others to love and good works, and the gracious work is extended among some of the neighboring tribes.

Kentucky Conference.—Two missionaries, the Rev. Messrs. George C. Light and Benjamin Ogden, are appointed within the bounds of this conference; the former a conference missionary, and the latter has charge of the Tennessee mission.

Missouri Conference.—The Rev. Jesse Walker, of this conference is a missionary to the new settlements between the Illinois and Mississippi rivers, and to the Indians in the vicinity of Fort Clark.

Tennessee Conference.—There are three missionary stations within the bounds of this conference, all among the Cherokee Indians, called the Upper, Lower, and Middle Cherokee missions.

Mississippi Conference.—A mission was established by this conference at its last session, among the Choctaw Indians, under the superintendence of the Rev. William Winans. A missionary was appointed at the last session of the conference to New Orleans, who writes that there were about thirty white and sixty colored members in society in that place, and that they are now erecting a meeting-house for their accommodation.

From the Pensacola mission the managers have received a very encouraging account from the Rev. Mr. Cook, the missionary, who it seems has extended his labors to Mobile, and to several destitute neighborhoods along the Escambee river. He writes that the people generally evince a great readiness to hear the gospel; that many give evidence of seriousness; and that he has formed a small class in Pensacola. It is ardently hoped that the work of reformation so happily begun in these remote regions of our country, is but the commencement of a more extended and efficient movement towards these southern regions which yet lie in the shadow of death. St. Augustine, to which a missionary was continued last year, is now in the list of regular appointments attached to the South Carolina Conference. The last information tells us

No information has been received from this mission. The board have received no official information from either of these missions.

that there about sixty church members in this place, and that some Spaniards are among the steady and attentive hearers of the word.

South Carolina Conference.—Many of those heretofore denominated missionary stations in the bounds of this conference, namely, St. Augustine, Yellow River, Guannett and Monroe, are now numbered among the regular stations of the conference; so successful have been the labors of the missionaries in these newly formed societies in planting the gospel of Jesus Christ. Others, however, have been added, and some of the old ones retained. Asbury, Fayette, Houlton, Tallahassee, Early, and Chattahoochee, are now occupied as missionary ground, and make employment for seven missionaries. Of the Asbury mission, among the Creek Indians, the board cannot say much of an encouraging nature. The school, however, continues to present hopes of ultimate success, while most of the adult Indians refuse to hearken to the voice of mercy as proclaimed in the gospel. There are, however, seven of these members of the church, and it is hoped that a patient perseverance in well doing will eventually overcome every impediment, and succeed in establishing the triumphs of evangelical truth and holiness even among these untractable people.

These are all the missionary stations which have come to the knowledge of the board. And it is certainly no small cause of encouragement that so many have been struck from the list of missionary stations, not as being abandoned to their former wretchedness, but as having so well succeeded as no longer to need the aid of missionary funds for their support. These, it is hoped, will soon be able to manifest their gratitude for past favors, by contributing to send the gospel to more destitute places. By this means new accessions of missionary stations will only multiply the means of adding still more, until there shall be no lack in all the land of our Israel, either of men to cultivate the soil, or of produce to yield them an ample supply.

The number of auxiliary and branch societies connected with the parent institution is ninety-four; and the managers express a hope that the additional calls for missionary labors will tend greatly to multiply their number throughout our extended connection.

Your managers have thus given you a brief view of what this society has done the past year—of what has been done by the parent institution, and of the encouragement which we have to go forward in a cause so great and so glorious. We believe, that in our exertions, we are co-workers with God—that his life-giving power accompanies our missionaries, and that when the light of eternity shall disclose the result of their labor, many will be found on the right hand of the throne, who, but for this society, would have been cast into outer darkness. And we cannot close our report without expressing our belief, that this society is worthy of the prompt and cordial and liberal support of every member of our connection, and without calling upon all our brethren, to look upon the deplorable condition of the thousands who have never heard of a Saviour, and pity and relieve them. Is the gospel dear to us? Is the name of Jesus precious to our souls? Does the hope of heaven inspire us with joy unspeakable? And shall we not rejoice to be instrumental in planting the same joys, and enkindling the same hopes in the breasts of those who have no hope beyond the grave? A wide field of moral desolation is yet before us. Many of our own countrymen have never seen the Bible, and never heard the glad tidings of salvation. And if we extend our vision across the waters, to Africa and to Asia, what do we there behold, but thousands and millions shrouded in the darkness of superstition and moral death? To all these the gospel must be preached, before the command of our ascending Saviour shall cease to be binding on his followers. Upon all these must the heralds of the cross call, to repent and believe the gospel, before the kingdoms of the world shall become the kingdom of the Prince of Peace. Let us, then, go forward in the strength of the Lord God Almighty. On his power alone do we rely for success—and our humble efforts, accompanied with his blessing, will become mighty to the pulling down of strongholds. Let us use every effort to kindle in our own hearts and in the hearts of all our brethren, that compassion for perishing souls which Jesus had, when he wept over Jerusalem, and that readiness to give freely of our substance which should be excited by the reflection, that all we have is God's—that the silver and the gold, the earth and the fulness thereof are his. Branch societies must be formed in every circuit, and at every station.

We must go forward with united strength and holy ardor, with one heart and one purpose, and never withhold our charities or our prayers until the last sinner shall be laid at the feet of Jesus—until the ruins of the fall shall be repaired, and holiness be written upon all things beneath the sun—until every creature shall strike the notes of everlasting song, and peace and righteousness reign throughout the whole empire of God.

This mission is in East Florida.

MISCELLANEOUS SELECTIONS.

FAMILY RELIGION.

One of the old prophets whom God had stationed upon the walls of Zion, as he cast his eye over the moral desolations which sin had made, and inspected the state of religion among those who professed allegiance to Almighty God, was led by the Spirit to cry out—shall we say for a blessing?—Oh, no!—Pour out thy fury upon the families that call not on thy name, formed a prominent part of his prayer—Jer. x. 25. However unsuitable such petitions may now appear in the mouth of a Christian minister when he approaches the throne of grace, yet considering them as the language of prophecy, a prayer dictated by the Spirit of God, and as designed to have an effect upon "us on whom the ends of the world have come," it may be profitable to make them the subjects of serious contemplation.

It would appear that in the opinion of God, the neglect of family religion is no trivial offence; for he has not only enjoined it by express precept, but has repeatedly manifested his abhorrence towards those who trifle with this solemn injunction. It will be well to

notice that the families who call not upon his name are ranged side by side with the heathen. They certainly are no better—they may be worse. There are many such families even among those who are visible members of the church of Christ. They have the example of their Saviour, but they follow it not; they have the authoritative command of their Heavenly Father, but they often the convictions of their conscience, and the strivings of the Spirit urging them to erect a family altar, but they prefer to lie down and rise up like the beasts that perish; their own growth in grace, and the eternal welfare of those whom God has given them, call loudly for the morning and evening sacrifice, but they prefer to dwell at ease in Zion. Thus do they trifle with the authority of God—with the strivings of the Spirit—with the convictions of their conscience—with their own best interests—with the eternal well-being of their children and domestics, and with that penalty which God has denounced against such as "call not upon his name."

Would they cast their eyes abroad on the world and contemplate the dealings of God's providence and grace as they are apportioned to different families, they could not fail of seeing a broad distinction between those who had complied with this duty and those who had neglected it. The children of the pious are usually blessed, whereas the descendants of cold-hearted professors frequently become the most inveterate enemies of the gospel. We are not aware that any situation or any circumstances can afford an excuse that will appear even plausible, for the neglect of this pleasing, interesting duty. If any should suggest themselves, let them be weighed well, and weighed too in reference to that day when we must all render our accounts at the bar of God. If they will not stand then, they are of no avail, only to deceive those who listen to the suggestions of any other than Almighty God.—*Missionary.*

THE DISAPPOINTMENTS OF LIFE.

The present world, is a scene of variety, succession, and mutability. Hills and valleys, barren wastes and fruitful fields, diversity the works of God. The morning dawn, and the noontide brightness, are succeeded by the shadows of evening and the darkness of midnight. Maturing summer follows the reviving spring, and hoary-headed winter succeeds the pleasing melancholy of autumn.

Equally variable is human life.—Our circumstances, our relations, and even our own bodies are continual changing. But this very diversity exhibits the perfection of Providence, and is designed to educate us for an eternal state. It is easy to perceive that if every thing were according to our mind, if we experienced no cessations of pleasure in this world, we never should be willing to exchange it for another. It is right, therefore, that we should learn from our own observation and experience, by how uncertain a tenure we hold the choicest of earthly blessings. By these means our zeal will be active, our patience become perfect, and we shall be the more ready and willing to depart and be with Christ.—Life and health are uncertain. As to our life, it is a vapor which appears for a little time, and then vanishes away. Our health is dependent upon so many delicate and combined causes, that we are never safe from disease.

What reason then have we to say as we walk the streets, the hour is coming when I shall behold you no more; and when we enter our dwellings, to say the grace is my home: this apparel which I now lay aside and resume, I shall soon lay aside for ever; and this bed on which I rest my weary body, will be by and by chilled with the dampness of death from this sinking frame. Lord! make me to know my end and the measure of my days. In our walks we see many going to their long home, and the mourners going about the streets. We enter the sanctuary, and miss those with whom we once took sweet counsel, and with whom we went to the house of God. Their places know them no more. We enter our own dwellings and those of our friends, and painful recollections are awakened by the vacant seats they once occupied, and by a sight of those books they had read and marked with their own hands. We walk from room to room and sigh for lover and friend: hast thou, we inquire, put far from my acquaintance. But in the midst of these very varying scenes, divine grace preserves a balance in the soul. In prosperity it serves to keep us humble; in adversity it sustains our spirits; and while we enjoy its benefits in the life which now is, we are called to look beyond this mutable world to a state of perfect and unchangeable happiness.—Death ends our toil and strife, and brings us to that rest which remains for the people of God.—*Methodist Magazine.*

MONITOR.—No. 16.

OF OUR DAILY BREAD.

"Give us this day our daily bread." By this bread is meant not only the bodily food, which Providence supplies us with, but also that nourishment of truth, which he daily provides for our souls; it is the bread "which nourisheth to eternal life," which makes the soul increase, and grow strong in the trials of faith. This God allots us each day; appointing precisely those inward dispositions and outward circumstances, which are most proper to make us advance in faith and self-denial; and we receive our daily bread from him, in accepting, as from his hand, all his appointments.

Hunger gives a relish to food, and makes it digest. Why have we not an hunger and thirst for righteousness? Why are not our spiritual appetites as keen as those of the body? We think the man sick who has lost his appetite; and so it is with our souls; they languish and are in an evil state, as long as they are without spiritual hunger for that food which cometh from God. The nourishment of the soul is truth and righteousness. To know what is truly good, to be filled with it, to be strengthened by it, that is the spiritual food, the bread of heaven we are to feed upon. Let us then appear before God with the earnestness of beggars who crave for some bread to subsist on. The worst kind of poverty is, not to be sensible of our wants. Let us, therefore, read and pray with this mental hunger for that which should feed our souls; with this vehement thirst for that water which springeth up into everlasting life. Nothing but an earnest and continual desire of instruction, can qualify us for the knowledge of the wondrous things of God's law. Every one receives this knowledge only in proportion as he desires it. A great degree of this desire is the proper preparation for receiving the Sacrament of the Lord's Supper.

FENELON.

USEFUL HINTS.

Remember that all wealth and grandeur is sustained by the industry and privations of others: for money is but the representative of products, and products are the results of labor; thus income from interests of money is drawn from the industry or privations of the borrower; that from rent, from the industry or privations of the tenant; and that from manufacturing pro-

ducts, from the industry or privations of the workman.

Reward and encourage virtue in every station, and discountenance vice and bad passions however adventitiously exalted; for unless the good draw a straight line between the worthy and the unworthy, and by association and subscription, combine to sustain the adversity and old age of virtue, unprincipled vice will eagerly trample it in the dust.

Avoid all those insanities of the human mind engendered by unwise authors, and early errors—such as the passion after posthumous fame, which can seldom be realized, and can never be felt—as the love of wealth beyond the means of comfortable enjoyment—as the love of renown among beings who forget you in sleep and in death—as the love of military glory, excited to gratify the bad passions of weak princes and wicked ministers—as the ambition after titles, which mean no more than the syllable of which they consist—and as the zeal of self-devotion in any cause which will be forgotten in a year, and laughed at by the next generation.

Seek wisdom in all things, that you may not be the dupe and slave of the craft and subtlety of others, that you may be enabled to play an independent part in society; and search deeply, that you may avoid conceit, by knowing how little is known even by the wisest.

Hesitate, doubt, inquire, and, if possible, forbear, whenever your intention is dangerous or fatal to the welfare of another; for it is too late to correct an error of judgment after any mischief to another has been perpetrated.

A SHOCKING DEATH!

MR. EDITOR.—The subject of the following story, Mr. William Pope, had once been the subject of deep religious impressions; but he had grieved the Holy Spirit and joined the company of infidels. The account of his death, from which some extracts are here made, I lately heard read in a conference meeting, and from the effect it produced, wish it may have a place in your paper, and upon the mind of every one who reads it, that it may produce a similar effect. It is here presented as an epitome of that eternal wrath which awaits all the finally impenitent.

The awful and affecting cases of Newport, Altamont and Spira, have long confirmed the weighty truth, that it is a fearful thing to fall into the hands of the living God. The following narrative, though less known, is not less awful, and less impressive. Its truth is confirmed by the joint testimony of various respectable witnesses. One of them is Mr. Simpson, the well known author of "A Plea for Religion." He saw the unhappy subject of this narrative once, but declared he never desired to see him again. The melancholy affair happened in the year 1797, and excited considerable attention in the town and neighborhood of Bolton, in Lancashire, England; where he lived.

April 17, 1797, I was desired, says Mr. Rhodes, the narrator of the following account, to visit William Pope. For some months he had been afflicted with a consumptive complaint. At the same time the state of his mind was deplorably wretched. When I first saw him, he said, "Last night I believe I was in hell, and felt the horrors and torments of the damned! But God has brought me back again and given me a little longer respite. My mind is also alleviated a little."

"The gloom of guilty terror does not sit so heavy upon me as it did; and I have something like a faint hope, that after all I have done, God may yet bless and save me." After exhorting him to repentance, and confidence in the Almighty Saviour, I prayed with him and left him.

April 18, I went to see William Pope; he had all the appearance of horror and guilt, which a soul feels, when under a sense of the wrath of God. As soon as he saw me he exclaimed, "You are come to see one who is damned for ever." I answered, "I hope not, Christ came to save the chief of sinners." He replied, "I have rejected him, I have denied him; therefore he hath cast me off for ever!—I know the day of grace is past; gone—gone—never more to return!" I treated him not to draw hasty conclusions respecting the will of God; and I asked him if he could pray, or felt a desire that God would give him a broken and contrite heart? He answered, "I cannot pray, my heart is quite hardened; I have no desire to receive any blessing at the hands of God;" and then immediately cried out, "O the hell!—the torment!—the fire that I feel within me! O eternity, eternity! To dwell for ever with devils and damned spirits in the burning lake, must be my portion! and that justly—yea very justly!"

On Thursday I found him groaning under the weight of the displeasure of God. His eyes rolled to and fro; he lifted up his hands and with vehemence cried out, "O the burning flame! the hell! the pain I feel! Rocks, yea burning mountains fall upon me, and cover me! Ah no! they cannot hide me from his presence who fills the universe!" I spoke a little of the justice and power of Jehovah, to which he made this pertinent reply, "He is just, and is now punishing and will continue to punish me for my sins. He is powerful, and will make me strong to bear the torments of hell to all eternity! You do not know what I have done. My crimes are not of an ordinary nature. I have done—done the deed—the horrible, damnable deed!" I prayed with him; and while I was thus employed, he said with inexpressible rage, "I will not have salvation at the hands of God! No! no! I will not ask it of him!" After a short pause, he cried out, "Oh how I long to be in the bottomless pit! in the lake which burns with fire and brimstone!"

When I mentioned the power of the Almighty to save, "God," said he, "is Almighty to damn me!" He hath already sealed my damnation, and I long to be in hell!"

On the afternoon of the 24th, Mr. Barracough called to see him. For some time he would not speak. After being repeatedly asked how he felt in his mind, he replied "Bad, bad." Mr. Barracough said, "God can make it better." "What make me better! I tell you no; I have done the horrible deed, and it cannot be undone again. I feel I must declare to you what it is for which I am suffering. The Holy and Just one! I have crucified the Son of God afresh, and counted the blood of the covenant an unholy thing! O that wicked and horrible deed of blasphemy against the Holy Ghost which I know I have committed! It is for this I am suffering the torture and horrors of guilt, and a sense of the wrath of God." He then suddenly looked upwards towards the chamber floor, and started back; he trembled, gnashed his teeth, and cried out, "Do you not see? Do you not see him? He is coming for me! The devil will fetch me, I know he will! Come, O devil, and take me!"

On the 25th, says Mr. Rhodes, I called to see William Pope, and asked him how he was; he answered, "Very bad in body and soul, there is nothing good about me." I said to him, "William, if God were willing to save you for Christ's sake, and if you knew that he were so, would you not be willing to be saved?"

ed?" "No," he answered, "I have no willingness, nor any desire to be saved. You will not believe me when I tell you it is all over. If I had a million of worlds, I would give them all to undo what I have done. I know hell burns within me now; and the moment my soul quits this body, I shall be in such torments as none can conceive! I have denied the Saviour! I have blasphemed the Most High! and have said, O that I were stronger than God!"

On the 25th, I visited him for the last time. I saw his dissolution was at hand. My soul pined him. My painful feelings on his account cannot be expressed. I spoke to him with tenderness and plainness about the state of his soul; and of another world; but he answered me with a high degree of displeasure; his countenance at the same time was horrible beyond expression; and with great vehemence he commanded me to cease speaking to him. I then told him it would be the last time that ever I should see him in this world; and asked if he were willing for me to put another prayer for him? He then with great strength, considering his weakness, cried out, "No." This is the last word which I heard him speak. I left him and he died in the evening.—*Oracle.*

MUTUAL COVENANT

OF
PLINY FISK AND LEVI PARSONS,

FROM A MEMOIR OF THE LATTER, LATELY PUBLISHED.

"Salem, Nov. 6, 1818.—Set apart this day, agreeably to appointment, for the purpose of a more particular examination of our duty. After prayer and confession of our sins, the subject of a mutual and private dedication of ourselves to the work assigned us was introduced and considered. Many advantages, it was supposed, might be derived from a formal consecration to this mission. It may remind us more frequently that the vows of the Lord are upon us; it may be of use in some seasons of trial, in some expected affliction to which this work must expose us. After mature reflection, and (we would hope) after implying the direction of the Holy Spirit, we cheerfully agreed to subscribe our names to the following covenant:

"As Christians, as ministers, and as missionaries, we have been separately consecrated to God; we do now in a united capacity, not as an unmeaning ceremony, but with sincerity of heart, and with earnest prayer for divine assistance, give ourselves to each other. We enter into a holy covenant, by which we engage, with divine assistance, to keep ourselves from every employment which may impede our progress in the work, to which we are so ardently devoted.—We are to live in love; to maintain the most perfect harmony of feeling, design, and of operation; to unite our strength, our talents, and our influence, for the conversion of the heathen. We give ourselves to each other in all our private duties, engaging to make each other's interests our own at the throne of grace, and to strive together for high attainments in piety, for entire devotedness to the cause of Christ, for pure affections, for a humble walk with God. For this purpose we will endeavor to subdue every unhallowed, every ambitious desire, remembering that he who would be the greatest, must be the least of all. In all things we are to be equal.

"We give ourselves to each other in the public duties of our office, uniting our exertions and our counsels for the extension of the Gospel of peace, endeavoring to be an example to the heathen, in every good work; and by a holy, humble, and amiable deportment, to win them to the truth, as it is in Jesus.

"We will never separate, unless duty very evidently require it; and then it must be by mutual counsel, and with Christian attachment.

"We give ourselves to each other in all our afflictions, temptations, and persecutions, having our hearts knit together as one man, and performing all the duties of Christians and friends.

"And while we take this covenant upon ourselves, it is with earnest prayer, that in life we may long be united, and in death not be divided.

"PLINY FISK,
"LEVI PARSONS."

FROM THE PHILADELPHIA RECORDER.

"Behold how great a matter a little fire kindleth."

These words may not only be applied to the tongue, but to the various movements of man in his probationary state. Many incidents, which appear trifling in themselves, have led to consequences the most momentous. Thus the loss of a single nail occasioned the loss of the shoe, the loss of the shoe the laming of the horse, the laming of the horse the fall of the rider, which ended in his death.

We have known young men, religiously educated, first depart from the path of duty by stepping into a public house with their gay companions to enjoy themselves over a friendly bowl. You ask what harm was there in this? Alas! it was the prelude to their ruin. They were led, though apparently against their will, through the various scenes of dissipation, till infamy and everlasting disgrace brought up the rear.

We have known young women, possessing a high and refined sense of virtue and decorum, first merely tolerate admirers of a doubtful cast, then proceed step by step till their habitation became the resort of men who neglected their own families to enjoy their society. We are far from supposing they were criminally guilty. But their imprudence might have kindled a fire which many waters cannot quench. The words of the wise man should always be before our eyes; nay, they should be written on our hearts. He who despises little things shall fall by little and little.—*Monitor.*

OBITUARY.

THE LATE REV. JOHN SUMMERFIELD.

Another bright and beautiful star has set for ever! The Reverend and truly beloved JOHN SUMMERFIELD, located his last on Monday morning, the 13th instant, after a painful illness of near four weeks. Every one who knew him, loved him, and will mourn. The Christian church will mourn. And with the numerous denomination to which he was attached, and in which he shone like a meteor of heavenly light, his loss will be irreparable. He was indeed a meteor; he shot upon us in a twinkling; shone as it were but for a moment; and sunk to rise upon the world no more. He was a native of the neighborhood of Manchester, England, in the 27th year of his age, and the eighth of his ministry. Of his personal appearance we need not speak. Who that has seen him, but retains a distinct impression of his graceful form, his comely features, and the sweet benevolence of his countenance beaming with celestial light? Of his character we need not speak. Who that has known him, ever knew a more spotless and lovely? Of his eloquence we need not speak. Who that has listened to the silver tones of his voice, the fervent strains of his manner, and his soul moving eloquence—but has felt his bosom thrill within him, as he wiped the gushing tear from his cheek. But he is no more. That form of beautiful symmetry is laid low; that countenance which but a few weeks since beamed with intelligence and grace, is now cold and pallid—that tongue whose every movement was melody, is mute. But after all, we should not grieve too much, for:

"'Tis great to pause and think
In what a brighter world than this his spirit shines.
How very near he is to Jesus. For sure he must be near
To him in heaven, who did so love his name on earth.
And now he's washed his mortal cares and sins away,
And now he drinks the consolations of a Saviour's love,
And now he takes his voice to angel themes.
And now he joins a band, the nature of whose song
An angel's mind can scarce imagine."

He has suffered much bodily pain and anguish during

his illness, but while his reason was not driven from her empire, he bore it with the meekness and patience of a lamb. Not a sigh, nor murmur, escaped his lips, but all was calm, serene, and bright, when he closed his eyes in death, as the last rays of the setting sun glancing from the west upon the yellow light of autumnal clouds!—*N. Y. Spectator.*

We are not prepared at present to give a sketch of the life and character of this distinguished young man. A friend who is well acquainted with his whole history, has encouraged us to expect a particular account for a future number of our paper. Meanwhile we can only say that he was born at Preston, in England, on the 31st of January, 1798, that at the early age of 18 he was consecrated to the service of his Lord and Master in the work of the Gospel ministry, and that he spent the last eight years of his life in the most useful and arduous labors in England, Ireland, and America. Of his persuasive eloquence, his mild and amiable manners, his unassuming modesty, his enlarged charity, we need not speak; they are known to our whole community. His last public performance was his address at the annual meeting of the American Tract Society, a brief sketch of which we inserted in the Observer several weeks since. During the two days immediately preceding his last illness, his time was occupied principally with the concerns of this interesting institution. He attended the meeting of Delegates on Tuesday, and the anniversary of the Society on the following day. A friend who was present, has furnished us with the following account of his appearance and remarks on these occasions:

"We were present at the Convention of Delegates from Tract Societies in various parts of the United States, in which he appeared, pale, and as we could not but then judge, just awaiting the summons that should call him to the general assembly of the first born, whose names are written in heaven." He presented himself, he said, as the representative of a large body of Christians, though not commissioned by any. Multitudes, he knew, of the church with which he stood connected, would rejoice in the bright prospects of good before the Society about to be organized, and would lend it their cordial co-operation. He evidently took a very deep interest in the deliberations of the meeting through a long session of nearly six hours; and at the close united with a committee composed of Christians of various denominations, in nominating the officers of the Society for the ensuing year. None that were associated with him on this occasion could fail of observing his intense love for the cause to which he thus consecrated some of the last moments of his life.

At the public meeting on the following day, he was again present to support a resolution which he had himself drawn up: "That as all permanent good comes down from the Father of lights, we do give ourselves continually to prayer for his blessing on this institution, and do urge it upon all the lovers of our Zion to aid us herein by their devout supplications." This resolution he advocated in a strain of triumph which well became one who was so soon to join in the songs of the blessed. "Hail, Voltaire, Paine, and other infidels," said he, "have prophesied the downfall of Christianity. I would they could be present to witness the exercises of this day, and the growing prosperity of the religion which they affected to despise. I would they could see these triumphs of the cross, and partake of the blessings which they so slightly and contemptuously declared." He declared that all the universities of benevolent institutions which he had attended in Europe, in Canada, and in the United States, there was not one in which he had seen a spirit of brotherly love and Christian affection among different denominations so manifest. He felt that it was to be attributed to Divine influence; his sense of the goodness of God had affected him to tears again and again since the commencement of the meeting, and he perceived that others were affected in a similar manner. He felt that the spirit and atmosphere of heaven filled the room; and rejoiced in the exalted privilege of being engaged in a work so manifestly blessed by the Most High.—*New York Observer.*

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



WEDNESDAY, JUNE 22, 1825.

The New England Conference of the Methodist Episcopal Church closed a laborious session of nine days, on Thursday last. It was a session of great peace and harmony. Not having had access to the minutes of the Conference, we are unable, at present to lay them before our readers.

The Maine Conference will commence its first annual session, in Gardiner, Maine, on Tuesday, the 7th of July next.

Disappointment.—It was our intention, as we stated last week, to have inserted the stations of the Preachers in this day's Herald. Indeed, a resolution to that effect was passed in Conference. But from circumstances not yet explained, we have never been furnished with a copy of the stations; and this is the best apology we can make to our readers for the disappointment.

"The Preachers in the New England Conference who have not already left their directions with the publisher, are requested to notify him at what post-office they will receive their papers the ensuing year.

REVIVALS.

A letter from Illinois contains the gratifying intelligence that the Lord is reviving his work in a wonderful manner, in several places on Mount Carmel circuit. Sixty persons had been added to the church, and the work was progressing.—A correspondent of the Recorder and Telegraph writes as follows:—"In Pittsford, N. Y. there is a work of grace going on. It is remarkable for stopping the mouths of infidels; and many who were but a short time since far from God, are now walking towards heaven."

Industry, Me. June 3, 1825.

TO THE EDITOR OF ZION'S HERALD.

Sir, Perhaps your readers may be anxious to hear something further respecting the reformation on Industry circuit, some account of which was given December last. As yet our expectations have not been fully realized. The work, however, has been good on some parts of the circuit; and, although in several places it seems to subside, yet, in one place (the vicinity of Strong) it seems to progress still. As it respects the character of the work, it is remarkable for regularity, and deep solemnity; especially so, in Industry and Strong. The congregations are remarkably candid, attentive, and solemn; and there is no opposition, comparatively speaking, from any quarter. The subjects of the work are of different ages, from the grey-headed, down to youth, and children; but principally

of the latter. The converts in general come forward with great deliberation, and are very promising. In the last mentioned place (Strong) we are about building a convenient house of worship. The frame is already raised, and the people are spirited, and united in the work. The prospect in this place appears to be brightening. The work which commenced about a year ago, is, as before observed, still progressing, though not so powerfully as is desirable. Glory to God for what we have already witnessed; but there remains yet a great work to be done. O ye men of Israel! help by your prayers, that while the south is no longer keeping back, the north may give up. We have here an extensive country, and rapidly peopling with immigrants, bound to the august tribunal of Heaven: O brethren, pray the Lord of the harvest that he would send forth more laborers into his vineyard, for the fields are white already to harvest.

There are about one hundred, who have professed justification, on the circuit the present year. Some few have professed full salvation in the blood of Christ, and a number of backsliders have been reclaimed. Seventy-five have united with the Methodist Episcopal Church. That the borders of Zion may be enlarged, devastation be spread through the empire of wickedness, and the earth be filled with the glory of God, is the prayer of
EZEKIEL ROBINSON.

REVIVAL ON WESTON CIRCUIT, VT.

TO THE EDITOR OF ZION'S HERALD.
Sir,—Though I cannot give an account of so great a work as many others, yet believing that the friends of Zion already rejoice to hear of the conversion of sinners, though they be but few, I take liberty to inform them, through your paper, of what the Lord has done on Weston circuit.

My feelings were very peculiar when I learned that my appointment was at Weston, considering my insufficiency to perform the duties devolving upon me, arising from my inexperience and recent commencement in ministerial functions. But my prayer to God was, that he would be my helper, and that the cause of religion might not depreciate, but rather prosper under my labors. With this petition, often uttered, and almost constantly revolving in my mind, I entered the field of labor, relying on the arm of the Lord. I found the circuit in a tolerable situation. The members of our society appeared generally steadfast in the faith, travelling toward Mount Zion, and some making good speed. I continued my labors, apparently with but very little success, except a good degree of candor and attention to the word, until the quarterly meeting, held in Weston, some time in November, when prospects became more favorable, and there appeared to be a cloud arising, which indicated much rain.

The exercises of the quarterly meeting were very solemn. Brother Fisk preached on Sunday, from, "Quench not the spirit," and in such a manner, that many resolved not to quench the spirit any longer. The communion season served to beget and strengthen good resolutions; at the close of which, an invitation was given to mourners, to come forward for prayers, when about twenty presented themselves as penitents. Several prayers were put up in their behalf, and the scene was truly affecting, inasmuch that some wept aloud, while Christians silently adored God for his goodness. Some of those who came forward for prayer had been serious for some time; and a few had previously known the love of God, who had almost or quite lost their enjoyment; but the most part appeared to be awakened at this meeting. Immediately we applied ourselves to cultivating the seeds of grace now sown, by conference, prayer, and inquiring meetings, and visiting.

The work was not rapid, but firm and steady, and hence there were no appearances of enthusiasm or strange fire. In a short time there were some, who had the confidence to believe that God had pardoned their sins; and in like manner one after another expressed the same confidence and belief, till the number amounted to about fifteen. A few of these, however, had previously enjoyed the light of grace, but, not setting their candle where it might give light, it had become nearly or quite extinguished.

What is most worthy of notice in this little work, (though it might be called a great work, for it is of God,) is its regular progression in the souls of the subjects. At first they hardly had confidence to believe they were accepted through the beloved, but by patient continuance in well doing, they gradually increased in almost every grace of the spirit, till the most of them could say, the Spirit beareth witness with my spirit that I am born of God.

The old professors of religion also shared in the revival; and in my last visits the state of the church seemed to be more prosperous than at any former period since I came to the circuit. Ten have been added to our society, and three to the Baptist society.

There are yet some inquiring the way of truth, and many who have serious impressions. May the ways of Zion be prosperous, and the Herald thereof be instrumental of much good.

Yours, respectfully,

ISAAC BARKER.

Weston, Vt., May 29, 1825.

REVIVAL IN CHILLICOTHE, OHIO.

MESSRS. EDITORS.—Many of your readers, I suppose, have heard of the work of God in the Methodist Church in this town, but are not informed of the particulars, nor of the extent and magnitude thereof. And as this has been somewhat of it published yet, in the "Advocate," I propose in this letter to give you a brief detail of the rise, progress and present state of the work, to lay it to you think proper before your readers.

This glorious revival of religion began in September last, and was first observable in the earnest prayers and increased concern of many of the members of the church for the prosperity of our Zion. To this was soon added, an unusually serious attention of the congregation to public preaching, and an evident sincere and anxious desire to learn the truths of the Gospel. Many awakenings took place in September and October. Our stationed preacher, the Rev. John P. Wright, commenced his ministerial labors immediately after the Conference, and in the true spirit of an evangelist, shunned not to declare to us the whole counsel of God; proclaiming a free, a full and a present salvation to all, and enforcing the doctrines and precepts delivered, with a zeal and pathos, which, accompanied by the energies of the Holy Spirit, found its way to the hearts and consciences of the hearers. Many who had hitherto attended public worship, careless and unconcerned, now returned from the house of God, "burdened and sick of sin." Many who, until now, "cared for none of

these things," were, by the enlightening influence of the Holy Spirit, made to see themselves "poor and miserable and blind and naked." Many a hardened and impenitent sinner, who had long rejected the calls of mercy, now saw and felt "the wrath of God abiding upon them," and seriously began to flee for refuge to lay hold on the hope that is set before them." The word preached was thus made effectual by the powerful energies of the Holy Spirit. Strong and lasting impressions were made; deep and pungent convictions were felt. "The slain of the Lord were many." Their countenance bespoke the anguish of their hearts,—"O wretched man that I am, who shall deliver me?"

The stream of the revival, which during the months of September, October and November, deepened and widened in its progress, had in December, reached a magnitude and impetuosity, which like a mighty torrent, seemed to overwhelm all before it, and lay waste the empire of darkness. Convictions became more general and pungent. Conversions were now frequent, clear and powerful; and it was not unusual to witness from six to ten conversions at every meeting. The congregation now became very large, and manifested the greatest seriousness and attention.—The meeting house was usually filled at every meeting, but particularly on the Sabbath, when it was crowded to excess, containing frequently, it is supposed, near two thousand souls. The manifestations of the Divine power and presence at almost every meeting, was truly astonishing. The people saw and felt and acknowledged it. The scene at such seasons was solemn and affecting beyond description. The altar, when the invitation was given, was always crowded with mourners, of whom there have often been fifty or sixty at once prostrated there, pouring out their united penitential cries to the most High for redemption in the blood of Christ; while many others in every part of the house, "weary and heavy laden" with a sense of guilt and woe, seemed, "midst busy multitudes alone," silently seeking "the straight gate and narrow way." Here might be heard the shouts of Heaven-born souls, just emerged into the liberty of the children of God, praising and magnifying "His wondrous power to save." Here might be witnessed the strong consolation and joy of the pious, glorifying God for the exceeding riches of His grace, which like an overwhelming flood, was poured upon them without measure.

Thus did this glorious work of God continue to progress and increase in magnitude and effect, through the months of January and February, at the close of which it appears to have reached its height.—And although the accession of members to the church during the last two months, has not been so great as in the two preceding, yet the revival is by no means at an end, nor is there any probability that it soon will be. On the contrary, the warmth of zeal, the earnestness of devotion, the fervency of spirit, the growth in grace, and the spiritual improvement of the members of the church generally, is as fully manifested at this time as at any former period.

For the last four months, General Class-Meetings have been held weekly. At these meetings, the Society only, and such serious persons as desire it, are admitted. They are conducted in the manner of Love Feasts, and have been found peculiarly profitable and edifying. And thus, while they that feared the Lord speak often one to another, and "took sweet counsel together," "the Lord hath heard and seen" and their cup of blessing overflowed.

Within the last six months, there have been added to the Methodist Church in Chillicothe, upwards of three hundred new members! And the number is still increasing by a weekly accession of about eight or ten. The number of those who, during this period, have experienced redemption in the blood of Christ, has not been ascertained; but the number is probably considerably upwards of two hundred. Surely this is the Lord's doing, and it is marvellous in our eyes.

The character of this revival is that of a deep, rational and solid work of grace. It is almost entirely free from the extravagance which is sometimes found in great revivals of religion. This is perhaps the most powerful and extraordinary work of God which is at this time experienced in any part of the American continent.

If this brief and hasty narrative should contribute to gladden the hearts of your pious readers, and interest the friends of Zion, the object in view will be attained.

Yours, very respectfully,

SAMUEL WILLIAMS.

Chillicothe, Ohio, May 16th, 1825.

NEW YORK RELIGIOUS TRACT SOCIETY.

This respectable Institution, which has for thirteen years been engaged in publishing and distributing Religious Tracts, at a meeting on the 9th inst. resolved unanimously to become Auxiliary to the American Tract Society, just instituted in this city. It has committed to the disposal of that Institution such of its stereotype plates, both of Tract and Children's Books, amounting in all to more than 3,000 pages, as shall be approved by the Publishing Committee; and also its Engravings, nearly 500 in number. Thus the union of the two largest and most efficient Tract Societies in the country with the National Institution is happily consummated. We cannot but anticipate the time as not far distant, when all the principal Evangelical Tract Societies in the United States will find it for their interest, and judge it to be most for the promotion of the kingdom of the Redeemer, to follow the example of these Societies, by uniting with those "who love the Lord Jesus Christ in sincerity" in every part of the country, in their endeavors to spread the Gospel by means of Tracts.—*Observer.*

Bible Society in Colombia.—On the 4th of April, a Bible Society was regularly organized in Colombia, and Don Peter Gual, Secretary of State for Foreign Affairs, was elected President. The other officers were also elected from men of respectability in the Republic. A committee of twenty persons was appointed, one half of whom were Clergymen. The speeches made at the meeting, the rules and regulations of the Institution, a list of subscribers, and the transactions of the Society, are to be published in a pamphlet.

Tolerance in Colombia.—We are happy to learn that the Republic of Colombia has followed the example of Buenos Ayres in granting perfect religious toleration to Protestants. The following is the 11th article in the treaty just ratified between the United States and this Republic:

"It is likewise agreed that the most perfect and entire security of conscience shall be enjoyed by the citizens of both the contracting parties in the countries subject to the jurisdiction of the one and the other, without their being liable to be disturbed or molested on account of their religious belief, so long as they respect the laws and established usages of the country. Moreover, the bodies of the citizens of the contracting parties who may die in the territories of the other, shall be buried in the usual burying grounds, or in other decent and suitable places, and shall be protected from violation or disturbance."

American Bible Society.—The Treasurer of the American Bible Society acknowledges the receipt of six thousand thirty-one dollars ninety-eight cents into the treasury during the month of May last. Of this sum, one hundred and twenty dollars were to constitute ministers members for life.

The issues from the Depository during the same month were, Bibles 2598, Testaments, 4036;—total, 6634.—*N. Y. paper.*

In Reading, Penn. a girl, 10 or 12 years of age, has been imprisoned, on a charge of drowning two of her master's children.

QUARTERLY MEETINGS AND APPOINTMENTS

FIRST QUARTER.

BOSTON DISTRICT.

July 2, 3,	Weymouth, Hull.
" 22, 23,	Marshfield.
" 13, 14,	Fairhaven.
" 16, 17,	New Bedford.
" 28,	Falmouth.
August 6, 7,	Nantucket.
" 13, 14,	Martins Vineyard.
July 26,	Sandwich.
August 18,	Wellfleet.
" 24,	Eastham.
" 25,	Chatham.
" 27, 28,	Barnstable, Yarmouth.
September 2,	Dorchester.
" 5,	Boston.
" 7,	Cambridge.
" 8,	Malden, North.
" 9,	Ipswich.
" 10, 11,	Newbury.
" 15,	Lynn Wood End.
" 16,	Lynn Common.
" 19,	Charlestown.
" 24, 25,	Duxbury.

Camp-meeting at Falmouth, July 23. Commencing at 8 o'clock, A. M.

Camp-meeting at Wellfleet, August 18. Commencing at 8 o'clock, A. M.

E. HYDE, P. Editor.

NEW LONDON DISTRICT.

FIRST QUARTER.

Rindge, N. H.	June 25, 26, 1825.
Brookfield, Mass.	" 28, "
Springfield,	" 30, "
Wilbraham,	July 1, "
Manchester, Con.	" 2, 3, "
Hebron,	" 9, 10, "
Norwich,	" 16, 17, "
Warwick, R. I.	" 23, 24, "
Providence,	" 26, "
Bristol,	" 28, "
Rhode Island,	" 30, 31, "
Somerset, Mass.	August 3, "
Easton,	" 6, 7, "
Mansfield,	" 13, 14, "
Milford,	" 20, 21, "
Needham,	" 27, 28, "
Poultney, Con.	September 3, 4, "

Camp-meeting at Woodstock, Con. to commence on Wednesday, August 31, 1825. It is a camping spot, about one mile from the mineral springs. Brothers and friends are requested to attend.

Camp-meeting at Groton, Con. July 13, 1825. It is a fine place, a little above the city of New London on the river Thames, and is accessible by water.

A Camp-meeting will be held at Westford, N. H. September 14, 1825. This place being contiguous to the Vermont and New Hampshire districts, respectfully requested, that our brethren in the ministry and membership in those districts may attend.

J. A. MERRILL, P. Editor.

NEW HAMPSHIRE DISTRICT.

FIRST QUARTER.

Orford Circuit,	July 2, 3.
Lancaster "	" 9, 10.
Landaff "	" 16, 17.
Canaan "	" 23, 24.
Sandwich "	" 30, 31.
Taftunboro' "	Aug. 6, 7.
Rochester "	" 13, 14.
Dover "	" 15, 16.
Portsmouth "	" 17, 18.

RENJ. R. HOYT, P. Editor.

VERMONT DISTRICT.

FIRST QUARTER.

Chelsea Circuit,	June 26, at Randolph.
Vershire "	July 2, 3, at Stratford.
Rochester "	" 9, 10, at Bethel-Lane.
Weathersfield "	" 16, 17, at Weathersfield.
Athens and Weston,	" 23, 24, at Athens.
Unity Circuit,	" 30, 31, at Lemington.
Moretown "	August 6, 7, at Moretown.
Hardwick "	" 13, 14, at Hardwick.
Derby "	" 27, 28, at Glover.
Lyndon "	Aug. 16, Camp-meeting at Lyndon.
Danville "	" 20, 21, " at St. Johnsbury.

W. FISK, P. Editor.

GENERAL INTELLIGENCE.

BUNKER HILL CELEBRATION.

Notwithstanding our paper is devoted principally to religion and morality, and it would be impossible to make it the repository of all political movements and events without changing the character of the work, we cannot deny ourselves the pleasure of recording briefly the transactions of last Friday, the 17th June—a day long to be remembered by "Columbian free born sons." A vast number of people, estimated at one hundred and fifty thousand, assembled to celebrate the fiftieth anniversary of the first great battle in our struggle for independence, and to witness the laying of the corner stone of a monument commemorative of that great event.

An ten o'clock, a grand procession was formed at the State House, under the direction of General Luman.

The military escort consisted of sixteen companies of Infantry and one of Cavalry from Boston, Cambridge, Concord, Roxbury, Medford, Malden and Cambridge; forming two regiments, all in uniform, and presented a very imposing spectacle. Survivors of the battle of Bunker Hill followed next, in eight branches and carriages, and were about forty in number, bearing badges, and many implements of war actually used in the battle of 1775. Then followed between one and two hundred revolutionary officers and soldiers, with badges, a truly venerable company. The B. H. M. Association succeeded next—formed next—and the Masonic procession succeeded. This was a splendid body, exceeding two thousand in number, all with their symbols and regalia. Next came the President and officers of the B. H. Association—Rev. Dr. Kirkland, and Rev. Mr. Thatcher, (a revolutionary chaplain) and Rev. Mr. Wallcut, as chaplains of the day—Gen. La Fayette in a caucous and four, his son and suite—the Governor and other civil officers and members of the Legislature of the state—Gov. Fenner of Rhode Island, the Secretary of War and others—

and from the Pilgrim and Navy of the United States, being closed by a large order the procession of School, Washington, streets, to Charles River, through Malden, Green town, to the Monument supposed the procession passing any given point of Charlestown Bridge common. It is unnecessary to number of spectators, windows, and every part of the monument, and most appropriate and money. An appropriate wine and oil distributed, and were presented proper injunctions for he made a suitable remark, the ceremony was concluded, after which a phreatre on the hill President.

The performances by the Rev. Mr. Thatcher, in the name of Prescott's regiment of the Revolution, was then sung by a

By Rev. Jos. P.

O, is not this
'Tis the high
God of our Father

ry of War and others—Delegations from various states and from the Pilgrim Society—Officers of the Army and Navy of the United States in uniform—the whole being closed by a large body of citizens, &c. In this order the procession moved, through Park, Common, School, Washington, Union, Hanover, and Prince streets, to Charles River bridge, and from thence through Main, Green, and High streets in Charlestown, to the Monumental square on the hill. It was supposed the procession occupied nearly an hour in passing any given point, and when the front had reached Charlestown Bridge, the rear was just leaving the common. It is unnecessary to allude to the immense number of spectators, ladies, &c., that thronged the windows, and every point of observation.

The procession formed in squares around the site of the monument, and the corner stone was laid in a most appropriate and imposing style of masonic ceremony. An appropriate inscription, coins, &c. having been deposited, a benediction pronounced, the corn, wine and oil distributed, &c. the implements of architecture were presented to the master builder with proper injunctions from the Grand Master, to which he made a suitable reply; a benediction followed, and the ceremony was completed. Cheering and salutes succeeded, after which the procession moved to the amphitheatre on the hill side to hear the address from the President.

The performances commenced by a prayer offered by the Rev. Mr. Thaxter of Edgarton, who was chaplain of Prescott's regiment in 1775, and the first chaplain of the Revolutionary Army! The following hymn was then sung by a select choir.

FIRST HYMN.

By Rev. JOHN PARSONS. Tune—Old Hundred.

O, is not this a holy spot!

'Tis the high place of Freedom's birth:

God of our Fathers! is it not

The holiest spot of all the earth?

Quench'd is thy flame on Horeb's side:

The robb'd roams o'er Sinai now;

And those old men, thy seers, abide

No more on Zion's mournful brow.

But on this hill thou, Lord, hast dwelt,

Since round its head the war-cloud curl'd,

And wrapp'd our fathers, when they knelt

In prayer and battle for a world.

Here sleeps their dust: 'tis holy ground:

And we, the children of the brave,

From the four winds are gathered round,

To lay our offering on their grave.

Free as the winds around us blow,

Free as you waves below us spread,

We rear a pile, that long shall throw

Its shadow on their sacred bed.

But on their deeds no shade shall fall,

While o'er their couch thy sun shall flame:

Thine ear was bow'd to hear their call,

And thy right hand shall guard their fame.

The Address by Mr. Webster came next. It was a production (says the Evening Gazette) worthy of his reputation as a patriot and politician. It was full of many thought, patriotic sentiments, beauty and force of illustration, and political wisdom. Parts of it were declamatory, and others pathetic in the highest degree. His apostrophe to Warren, to the names of those who were buried in the sepulchre over which he spoke—his affecting addresses to the survivors of the battle, and to the officers of the Revolutionary army—partook of this character of eloquence—and especially the distinct and forcible picture which he drew of the disinterested services of LA FAYETTE, deeply affected every person present. In dwelling upon the future prospects of the country his views were statesmanlike and profound; and in his description of the dark scenes of difficulty in which the country was involved in 1775, and of which the battle of Bunker Hill was the most prominent, contrasted with the surrounding circumstances of the present time, we admired the facility of his language and the clearness of his ideas. The Address occupied one hour and a quarter in the delivery.

SECOND HYMN.

By Rev. JAMES FISK. Tune—St. Martin's.

O glorious day! that saw the army

Of freedom in their might,

When here they stood, unaided to blood,

Yet dared the unequal fight.

The sons are met to own the debt

Due to their fathers' fame;

And here they place the column's base,

To bear their deathless name.

'Tis not that here the victor's cheer

Rings o'er the falling foe,—

That earth here drank of many a rank

The life-blood's gushing flow:

The pledge here given to earth and heaven,

Frequent to live or die—

This gives their name its sacred claim

To immortality.

To God, who will a state to build,

Based on the rights of man,

Glory we give, who this day live

To hail th' accomplished plan.

The Rev. Mr. Walker, of Charlestown, offered the concluding prayer.

The dinner then followed, which was prepared under an edifice 33,400 feet square, containing 12 tables, 400 feet each in length, upon which 4000 plates were laid, and all occupied. From a spacious gallery was heard the sound of music from a full band, with songs and toasts.

The day was uncommonly fine, and all the exercises were conducted with the greatest order and harmony. So great a number of people were never before assembled in this part of the country. It was "an assemblage," (says a neighboring editor) of which we may well be proud, for having passed among them in various directions in different parts of the day, we mention it as a remarkable fact, that we are not aware of having seen a single individual intoxicated, of having heard more than once a profane expression, or of having met with more than one example of a person, who had the appearance of a vagabond.

Thus have we given a very brief description of the exercises of the day. May it serve to raise the heart and the affections to Him who gave victory to our fathers, and unexampled prosperity to our country.

GENERAL LA FAYETTE arrived in this city on Wednesday last. On Thursday he was introduced to both branches of the Legislature in the State house. On Friday he assisted in laying the corner stone of the Bunker Hill Monument. He visited the venerable Ex-President Adams on Saturday; attended divine service on Sunday, in Brattle street church in the forenoon, and in Trinity church in the afternoon; and on Monday dined with the Mechanics Association. He left this city yesterday morning, for New Hampshire, Maine and Vermont. It is his intention to visit New York, Philadelphia, Baltimore, Washington City, and the three Virginia Ex-Presidents, and embark for France on the 15th of August.

MASSACHUSETTS LEGISLATURE.

The Legislature of this Commonwealth was prorogued on Saturday last to the first Wednesday in January next. The following is a list of acts passed at the June session.

An act, authorizing the Selectmen of the town of Charlestown to regulate the Police in certain cases.

—to preserve the Forest and wood-lands from fire in the town of Sandwich, in the County of Barnstable.

—for the regulation of Lamps in the City of Boston.

—to incorporate the New Bedford Institution for Savings.

—to incorporate the Wadsworth Monument Association.

—to incorporate the Barton Point Association.

—to incorporate the first Congregational Society in Southwick.

—in addition to an act, entitled an act authorizing the United States to purchase a certain tract of land in Charlestown, for a Navy Yard, and in addition to an act entitled an act for incorporating certain persons for the purpose of laying out, and making a Turnpike road from Salem to Charles-river Bridge, for building the necessary bridges on said river and for supporting the same.

—in addition to an act, entitled an act to establish a Corporation by the name of the Plum Island Turnpike and Bridge Corporation.

—in addition to an act, entitled an act, to incorporate the United States Insurance Company.

—in addition to an act, entitled an act, to incorporate the Hampshire and Hampden Canal Company.

—to incorporate the Trustees of the Burley education fund in Ipswich.

—to incorporate the President, Directors and Company of the Manufacturers and Mechanics Bank of Nantucket.

—in addition to an act to establish the terms of the Supreme Judicial Court.

—to incorporate the Congregational Church in Purchase-street, in the City of Boston.

—making provision for holding an additional term of the Supreme Judicial Court in the County of Franklin.

—to establish the Sterling Turnpike Corporation.

—to incorporate the President, Directors and Company of the Blackstone Bank.

—to incorporate the Bolivar Manufacturing Company in the Town of Canton.

—to establish the Bridgewater Iron Manufacturing Company.

—authorizing the Taxing of the Pews of the Meeting-House of the First Baptist Society in the Town of Salisbury.

—to incorporate the Congregational Church and Society of Pitts-street in Boston.

—to establish the Tolland and Otis Turnpike Corporation.

—to incorporate the New England Manufacturing Company.

—for the incorporation of the Proprietors of the first Unitarian Church in Davenport.

—to incorporate the Green River Manufacturing Company.

—to incorporate the Middlesex Mechanic Association.

—to incorporate the first Episcopal Society in Southwick.

—to incorporate the Massachusetts Gas Light Company.

—in further addition to an act entitled an act to incorporate the President, Directors and Company of the Bedford Commercial Bank.

—in addition to an act entitled an act to incorporate the Lynn Wire Manufacturing Company.

—to alter and establish a part of the boundary line between the towns of Beverly and Boxford in the County of Essex.

—to incorporate the Protestant Episcopal Parish of St. John's Church in Ashfield.

—to incorporate the Hampden Bank.

—to incorporate the Swift River Manufacturing Company.

—to change the names of the several persons therein described.

—to incorporate the President, Directors and Company of the Merchants Bank of New Bedford.

—to incorporate the third Calvinistic Baptist Society in the Town of Middleborough in the County of Plymouth.

—in addition to an act to incorporate the north Parish Congregational Funding Society in Wrentham.

—to incorporate the Trustees of the Pious Fund in the town of Charlestown.

—to establish the third Congregational Precinct in Rochester, Middleborough and Freetown.

—to incorporate the President, Directors and Company of the Milbury Bank.

—to incorporate the second Congregational Society in the Town of North Bridgewater.

—to incorporate the Etna Insurance Company in Boston.

—to incorporate the Columbian Manufacturing Company.

—in addition to an act to incorporate the Boston and Springfield Manufacturing Companies.

—to incorporate the Mount Pleasant Cotton and Woollen Manufacturing Company.

—in addition to an act, entitled an act for regulating and disposing of the fish called Alewives within the limits of the town of Weymouth, and for the more effectually securing to the said town the advantages thereof.

—to incorporate the Merchants Insurance Company in New Bedford.

—to incorporate the Trustees of the Ministerial Fund in the Town of Lynnfield.

—in addition to an act, entitled an act to incorporate the Becket Turnpike Company.

—establishing a Fire Department in the City of Boston.

—to incorporate the President, Directors and Company of the Bunker Hill Bank.

—to incorporate the first Presbyterian Church in the City of Boston.

—to incorporate the President, Directors and Company of the North Bank.

—to incorporate the President, Directors and Company of the North Bank.

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THE CREEK INDIANS.

The newspapers contain numerous and contradictory accounts relative to the affairs of the Creek nation. But the best account which we have seen is contained in a letter from the Rev. Lee Comper, the superintendent of the Baptist mission at the Withington station, to the Editor of the Southern Intelligencer, dated May 10, from which we make the following extracts:

The late treaty concluded between some of the Creeks and the Commissioners of the United States, is viewed by the Indians in general as a treacherous and inhuman transaction; as it was not done with the consent of the nation. It was signed by Gen. McIntosh, who, at that time, was one of the three principal chiefs, a few inferior chiefs, out of upwards of five hundred of a similar grade, some disbanding chiefs, and several persons who had not arrived at the age of discretion. The rest of the chiefs and head men refused to sign, and this they did upon principle, feeling themselves bound by their own laws, which positively forbid any person on pain of death, to sell their land, or even to propose it. Between the time of the signing of this treaty and its ratification, the Indians were calm, yet anxious and determined. The poor creatures, confident in the benevolence and justice of the United States, and altogether ignorant of the manner of doing business, felt persuaded that the treaty would not be ratified, because they knew it was not done with the consent of the nation. So soon, however, as they were officially informed of its ratification, they gave themselves up to despondency, despair, and revenge, and before they left the place where they received the information, they concerted their plan for the destruction of those they considered as enemies and traitors. This plan they put in execution on a part of the officers a few days ago.

The Indians, from several towns, collected together; and, as their manner is, proceeded secretly till they arrived near to the General's residence, where they lay in ambush until what they deemed a suitable opportunity. About day break the next morning they set fire to the house where the General was; then the chief, who was appointed to carry the plan into execution, called out to the white men, the women and children, to come out, as they did not intend to injure any but McIntosh and such as were engaged in the wretched treaty. As soon as all others were out they commenced firing on the house, and continued firing as if they were in actual engagement, for some time. McIntosh was seen all the time passing from one room to another; having fire-arms with him, he occasionally discharged them. At length a ball struck him; then one of the chiefs rushed in, seized him by the arm, brought him out, and inquired of him in a feeling manner, why he brought such distress upon the nation, why he wanted to ruin the women and children? He asked him further, if he did not after the sale of the last lands, call up several chiefs and tell them that he sold them because they were in debt to the United States, and could not pay; but that they were out of debt now, and that if any one should sell any more land he must die? To all this McIntosh said not a word. In sudden silence he received the admonition of his country and the deadly wound.

The effects of this treaty are seen in the countenances of almost the whole nation. Those faces which were beginning to wear a smile in the anticipation of their prosperity, being numbered with the civilized inhabitants of the earth, are now covered with gloom. They are really afflicted. They cannot be persuaded that they have been treated justly, and who can wonder at it.

From present appearances it is difficult to say where this affair will end. The Indians say they are determined not to give up their country unless they are driven from it by the United States. But as they are sensible of their weakness, I do not believe they think of meeting the whites in arms. Should these poor creatures be compelled to go under the influence of their present determination, what a spectacle will it present? Who could endure the sight to see a whole nation driven from their country and their lands, to a land they know nothing about—remonstrating, as they go, against individuals whose religion is founded on love and mercy.

It will be more than can reasonably be expected if the exertions that are now making to civilize and evangelize these poor creatures, are not seriously affected by what has taken place. Already the Indians begin to declaim against education, because those persons (or some of them) who sold their land made some pretensions to it. Some in their gloomy moments, took their children from the school, giving no other reason than that their land was gone, and that instruction would do them no good. We have, however, some reason to hope they will shortly return. If our dependence was upon man in such a time as this, our hopes would almost fail; but it is not; it is upon Him who governs the universe, and must do right. The dispensation seems to us dark, and we are compelled to look up to Him who bringeth light out of darkness.

FROM SMYRNA.

Capt. Goodwin, of the Brig Clio, from Smyrna, arrived at this port, has brought the following news, which was handed to him the day before he sailed, April 8th, by a merchant of that place.

From our latest accounts from the Morea, it appears, that the Egyptian Expedition had effected a landing of 14,000 troops, and actions had occurred before the Navarino and Calamita, in which the Greeks had been successful and had taken a great number of prisoners. The Greek fleet had sailed, and it was expected that an action between the two fleets would soon occur. A brig of war and other vessels had been taken out by the advanced ships of the Greek squadron. Patras was closely besieged by land and blockaded by sea. A French ship just arrived here had been ordered off by the Greek squadron and not allowed to enter. President Colocotronis was there in person. Gen. Colocotronis and his party, suspected of treason, were closely confined at Hydra to wait their trial. The Samians have sent a deputation to Hydra for succor of some ships, as they expect an attack from the Ottoman fleet, which was granted to them. The Ottoman fleet have partly come out from Constantinople. A squadron of Algerines are daily expected in the Archipelago. Great preparations are making against the Greeks by the Turks to enter the Morea at all points. The Greeks were also making preparations to meet them.

Pernambuco.—It is stated that the Colombians and Buenos Ayreans had formed an alliance to attack Monte Video.

It was reported at Pernambuco on the 16th ult, that Callao had surrendered to Gen. Bolivar.

Accounts from Peru are subsequent to March 14, and report the entire defeat of the Royal Army under Olaneta, by Gen. Sucre. Olaneta and one aid only escaping. Callao held out, but was blockaded, and its surrender is expected.

Bolivar.—The U. S. squadron at Chorrillos, was visited by Bolivar the Liberator, on the birthday of Washington, when a salute was fired by the frigate United States and sloop of war Peacock on his reception.

The Peruvian patriots, in their excessive ardor of devotion to their Liberator, represent him as not only surpassing in virtue the Camille, Cincinnatus, and Fabius of ancient Rome; but, even the sainted shade of Washington as yielding him the first place in America! And the reason they give is, that Washington only liberated his own country; but Bolivar, besides freeing his own, went over an immense distance to liberate a horribly oppressed neighbor.

Education in Greece.—It appears from the late English magazines, that the British and Foreign School Society, are beginning to direct their attention to the subject of education among the Greeks. The object is to establish schools on the British system of tuition, in all the principal towns of that interesting country. Several Greek youth have been educated in England with a view to this special object;—others are preparing for the service. One has already sailed for Greece, accompanied by an English gentleman, with a view of opening a school at the seat of Government; and several books, pamphlets, &c. containing Bible lessons, and elementary lessons in reading and spelling, have been printed in modern Greek, for the accommodation of the schools which are to be established in the country,—and what is still more encouraging, the Greek government have given assurance of the most extensive and hearty co-operation.

The Times.—Never within our recollection have we seen a time of apparently so general prosperity as the present. Accounts from all parts of the Union, from Louisiana to Maine, from the Atlantic to the lakes, state the increase of population and of business, and speak of the establishment of extensive manufactures, improvement of machinery, excavation of canals, contemplated railways, the rise of real estate, the ready market and improved price of agricultural produce, the building of elegant ships, steam boats, &c. the demand of labor and the opening of the prison doors. We have health and plenty throughout the land.—Bangor Register.

CHARLESTON, June 4.

Value of Cargoes.—The ship Maria Tufton, which cleared this day, for Liverpool, has a cargo of 1036 bales Cotton, weighing 307,428 pounds, valued at \$151,405 83 cts. which is the greatest in value exported the present year.

The ship Isabella, likewise cleared this day, has a cargo of 1016 bales Cotton, weighing 322,598 pounds, valued at \$113,892 91 cts.

Not a Action.—On Friday last a little boy, son of Rev. Mr. Chary, was preserved from drowning by the exertions of Joseph L. Neal (son of Moses L. Neal, Esq.). The boy while sporting in the mill-pond with his little companions, got into deep water and immediately sunk. On the alarm being given, Mr. Neal repaired to the place, and by repeatedly diving, discovered and brought up the body, apparently lifeless, but by timely applications he was recovered. Such actions as that of Neal's, deserve not only credit but reward.—Dover paper.

Miss Lydia Lawrence, late of Ashby, was killed by lightning at Pepperell on the 11th instant.

The floor of a store at Baltimore, with 500 bbls. of flour on it, and 4 men at work, fell into the cellar last week, but the men received little or no injury.

At Johnstown, N. Y. a colored boy, between 15 and 16 years of age, has been sentenced to death for burning a house in which there were 5 small children, who narrowly escaped perishing in the flames.

In Delaware, on the 1st inst. Eliza Sharp killed his wife and child in a fit of jealousy, and gave himself up for punishment.

Presidential.—In the thunder shower of Saturday, the lightning struck a dwelling house in Pawtucket, distributed the contents of a china closet about the floor, passing through a room where three persons were sitting, fracturing one of the chairs in the room, and passed off without doing further injury.—Providence Journal.

A new thing under the Sun.—The town of Gilsun voted, at their annual meeting, a sum of money to build a town tomb, sufficiently large to contain the usual number of persons who die within a year. After remaining twelve months the bodies are to be removed to the grave. The proposed object is to secure their friends and neighbors from the depredations of Medical Students.—N. H. Sent.

A wretched Deist and Murderer.—A gentleman in Salem, New Jersey, writing to another in Bridge-town, gives the following account of William Sayre or Sears, the man who confessed that he murdered his own wife, in Philadelphia, in the year 1810: "He confessed the fact and the inducements which led to the crime. Remorse of conscience led to the confession, and he expressed his readiness, nay desire, to suffer the penalty of the law. He is a firm believer in the non-existence of any state of future rewards and punishments, and states, that death will prove a relief from the hell which he has carried within his own bosom since the perpetration of the crime. He is a man of a very decent appearance, tolerably educated, and argues with a good deal of warmth and energy in favor of his deistical principles."

The Baltimore Morning Chronicle says.—We have before us a letter from a Justice of the Peace in Falmouth Virginia, to a respectable merchant of this city, stating, that a man by the name of John Peters, alias Comers, had been arrested at that place as the murderer of Miss Cunningham.

He was taken up at the instance of a travelling companion, by the name of Grey Barbours, to whom, he, when under the excitement of ardent spirits, had made a confession of having murdered and violated Miss Cunningham, from whom he also stole a ring, which he had sold either in this city or Georgetown. This confession he subsequently made in the hearing of a third person, who was purposely secreted to hear the conversation. The affidavits containing this evidence have, as the letter states, been transmitted to Governor Stevens.

Boston Insane Asylum.—Of 120 boarders in the Asylum, during five quarters ending March 31st, 1825, sixty-five have been removed, and fifty-five remain. Of sixty-five removed, two died, and one was an unlit subject, leaving sixty-two, of whom forty-one were relieved, including twenty-eight cured.

Caution against Premature Interment.—On Saturday morning Mr. Duffie, the Undertaker, was directed to attend at a certain house with a hearse and carriages, to convey to the grave the body of a person who was supposed to have died at an early hour on that morning; but on his arrival at the appointed place, it was ascertained the person was not dead.

Freeman Rickshaw, who knocked Mr. Benson down, in his office, in Philadelphia, in February last, with a deadly weapon, and robbed him of upwards of \$5,700 in bank notes, has been convicted, and sentenced to ten years hard labor in the state prison of Pennsylvania.

Warning to young Men.—The whole of the young men, who were engaged in the late riot at New York, in which Mr. Lambert was killed, have been arraigned before the Court of Sessions of that city, charged with the awful crime of murder.—Their names are William Walker, Noah Doremus, Joseph Wade, James Buckland, Moses Parker, Cornelius Holly, Abraham Potts, and Thomas Rea. The first named, Walker, who gave the fatal blow, is indicted as principal, and the other men as accessories.

These young men, the oldest of whom we believe does not exceed twenty-one, are thus, by their own folly and criminality, placed in a most deplorable condition—the result of dissipation. When they sallied out for the scene of their midnight orgies, they little thought the morning would find them the tenants of a dungeon, charged with a crime shocking to humanity,

and which will probably bring them to an untimely end, thereby entailing infamy on themselves, and heart-rending anguish and shame on their connections. This is the result of midnight debauchery—and youthful candidates for this species of fame, are advised to pause and reflect, lest the situation of the above unhappy young men, may as suddenly and unexpectedly become theirs.

Remarkable Case.—There is a person of middle age in the vicinity of Boston who has nothing but the muscles and common integuments to cover or defend the heart on the left side of the thorax. The heart's pulsation can be seen distinctly, even pressing itself out of the anterior side of the sternum. This is a great curiosity to the anatomist, and strikes those who are acquainted with the beautiful mechanism of this never tiring organ, with astonishment—as it seems, on viewing this phenomenon, as though every succeeding thrust would burst the heart, and sever the thread of life in an instant. The facts in relation to the case are simply these:—When the individual of whom we are speaking was a child, by some strange accident all the ribs about this part were badly fractured, but instead of uniting again, by a deposition of osseous matter, the absorbents took away the injured bone and none was afterwards formed, thus leaving the heart entirely unprotected. Even the puncture of a pin at this tender point would be his death, and yet he is apparently so careless of his existence, that he never has provided himself with any pectoral defence beside his common clothing.—Medical Intelligencer.

A monument is to be erected in Washington Square, in the city of Philadelphia, in memory of Gen. Washington, according to the plan designed by Mr. William Strickland, for which he has received a premium of one hundred dollars. Gen. La Fayette will assist in laying the corner stone.

New Steam Carriage.—Matthew Brock Mark, a learned Danish mathematician, has invented a new Steam Carriage, which can easily be guided, and can travel, it is said, fourteen leagues an hour. The first experiment was made sixty leagues from the capital. The carriage, loaded with passengers, set out at half past eleven, from the place where it was built, and arrived at the gates of Copenhagen at a quarter before five. M. Brock Mark intends to make a journey to Paris.

The Mexican Congress have passed a law abolishing all titles of nobility throughout the confederation. A circumstance has lately occurred in Mexico, which tends to show that the people will no longer blindly and implicitly yield to the authority of the priests. A criminal who had assassinated six persons, fled for refuge to the church immediately after the murder, he was concealed and absolved by the priests who endeavored to protect him from the outrages of justice. After appeals to both civil and ecclesiastical courts, he was sentenced to be executed, and was publicly shot.

MARRIED.

In this city, Mr. Josiah M. Harding, to Miss Nancy Jennings; Mr. Noah Edward Sackett, to Miss Catherine Goodrich; Mr. Charles Bignall, of Roxbury, to Miss Catherine T. Haskell.

In Williamstown, on the 13th inst. by the Rev. Mr. Gridley, Mr. William Augustus White, merchant, of Union Village, Washington county, N. Y. to Miss Alicia Tetter, of the latter place.

DIED.

In Swanton, Vt. Mrs. Hannah Aslettine, consort of Peter Aslettine, aged 34. The day before she died she wore several yards of cloth. Also Mr. C. Aslettine, aged 85. His death was occasioned by the house taking fire, in which he was burnt so badly that he expired in about one week.

In Union village, Washington county, N. Y. much lamented, Mrs. Jane Burzell, 27.

In Machias, Me. Mrs. Deborah Larrabee, widow of the late Isaac B. aged 90 years 10 months and 7 days. Her husband was one of the first men who emigrated from Scarborough to Machias, in the year 1763; and she was one of the two first female settlers in that town. She has left a numerous progeny of the third generation.

THE HERALD'S HARP.



FOR ZION'S HERALD.

LINES.
On the death of CATHARINE, only daughter of Samuel and Catharine Oakman, who died May 30, 1825, aged four months.

Farewell, dear babe, thy pangs are o'er:
Sickness and pain thou'lt know no more:
But all thy joys will be complete;
Then rest, dear babe, thy rest is sweet.

In this vain world thou didst enjoy
No pleasure pure without alloy;
But all thy joys are now complete:
Then rest, dear babe, thy rest is sweet.

We cannot wish thee back again,
To dwell in this vain world of sin;
But we, I trust, again shall meet;
Then rest, dear babe, thy rest is sweet.

Farewell, till we shall meet again,
In heaven to dwell, with Christ to reign;
Where all our joys will be complete:
Then rest, sweet babe, thy rest is sweet.

THE BIBLE.

"How meet are thy words unto my taste."

PSALM CXXIX. 102.

How sweet to the soul that in Jesus believes,
How sweet to the soul that salvation receives;
How sweet to the Christian the Bible is found,
Its doctrines and precepts so richly abound;
How sweet to the mind when the first dawn of light
Breaks in and begins to dispel the night;
How sweet are the promises written therein
To the heart that is trembling, oppressed with sin,
How sweet to the soul that is panting for God,
How sweet to the guilty his pardoning word;
How sweet to the soul when contending with foes,
By the word it prevails, and sings as it goes.
In the day when the billows of trouble arise,
How sweet is the hope that the Bible supplies:
It comforts the mourner, it hushes his fears,
It strengthens his heart and dries up his tears;
How sweet to the pilgrim when tempted and tried,
'Tis his staff and his staff, his counsel and guide;
Confiding in Jesus alone as his friend,
He safely holds on and holds out to the end;
How sweet to the widow bereaved and alone,
(Her chief earthly object just faded and gone),
To know that her Maker who dwelleth on high,
To help and protect her for ever is nigh;
How sweet to the soul in the word day by day,
How sweet when earth's pleasures have all fled away.
How sweet to the sick, the afflicted, the poor,
How sweet to the dying, till dying is o'er.

OBITUARY.

FOR ZION'S HERALD.

MEMOIR OF JOHN HAWES, ESQ.

In the death of JOHN HAWES, Esq., late collector of the port of New Bedford, the family, the relatives, the Methodist connexion, and the public, have sustained a great and irreparable loss. Occasion has heretofore been taken briefly to notice the death of this excellent man; but the character he sustained, demands a more complete development of those circumstances of his life, which are illustrative of his memory and virtues. In presenting to the public this hasty and imperfect sketch, it is regretted that more leisure had not been employed in tracing his history; but this was unavoidable, considering the time at which it was undertaken.

The subject of this memoir was born February 13, 1768, in that part of Dartmouth which is now New Bedford, in the state of Massachusetts. The parents of the deceased were poor, and therefore he was favored with indifferent opportunities of acquiring an early education. Esquire Hawes, in his youth, as well as in more advanced life, was distinguished for activity and enterprise. He attained the stature of manhood at an early period. Accordingly at the age of fourteen he enlisted as a soldier, in the war of the revolution, in the service of the colonies, against the mother country. At the age of sixteen, he commenced a seafaring life, and upon his first voyage, in a vessel from Boston to the West Indies, was wrecked, and he, with one other of the crew, only were saved. His companion and himself were taken from the wreck by an English cruiser, carried to New York, and there confined on board the Jersey, the noted prison ship, where he remained a prisoner until the conclusion of the war. During his confinement on board the Jersey, he underwent the most cruel privations and sufferings.

On the restoration of peace, he again resumed the seafaring business, and was employed for a while in the whale fishery. The reputation which he soon acquired in that service was such, that at the age of twenty he was appointed to the command of a ship. He continued, as master, in this service, for some time, and sailed, in that capacity, both from England and France. A circumstance, in this connexion, is worthy of particular notice, as illustrative of some traits in the character of the deceased. On his first voyage, as master of a ship, having a large crew under his command, composed of different nations, several of whom were persons of the most abandoned habits, the crew mutinied. Had they been successful, all the officers of the ship, undoubtedly would have been massacred. Such, however, was the prudence and intrepidity of the deceased, that he restored order on board the ship, and compelled the crew to return to their duty, and subsequently prosecuted the voyage with success.

Afterwards, he was appointed to the command of a ship in the merchant service, which he ever prosecuted, while he followed the employment of a mariner. As the commander of a ship, he received the unqualified approbation of his owners, on the one hand, and the esteem and love of the seamen and his subordinate officers, on the other. He possessed in an eminent degree, the art of maintaining good order and discipline, in the capacity of a commander. Having first learned to govern himself, he was thereby qualified for the government of others.

The first impressions which he received, of a religious nature, were at sea. These were afterwards strengthened by reflection, and the reading of some Methodist books, providentially put into his hands. While in London, and before his acquaintance with Methodists, he had a desire to attend a meeting of the society of Friends. With this object in view, he left his boarding house, one Sabbath time, ignorant of his course, until, becoming exhausted with fatigue and disappointed in his pursuit, he directed his steps to the first place of public worship that presented, and seated himself in a congregation, where he was deeply impressed with the solemnity of the services, and the warm and pathetic exhortations of the venerable preacher who officiated.

This meeting, he afterwards learned was of the Methodist persuasion. From this time he sought an acquaintance with Methodists. And his wishes, in

this respect, were soon gratified by the discovery, that his landlady was of this order. On this account, therefore, during his further stay in London, he enjoyed free access to Methodist meetings, and Methodist society, by which he became acquainted with the Methodist principles and economy, and thereby contracted a love and respect for that people, which continued through life.

In the summer of 1807, the first Methodist society was formed in New Bedford, under the pastoral care of the Rev. E. Kibby, and Esquire Hawes was one of the first, and most valued members thereof. From that time until his decease, he adorned and beautified his profession—His exemplary conduct, his piety, his zeal, and the extreme interest which he took in the welfare of Zion, added great weight and stability to the society established in that place. No society, perhaps, was ever more indebted to an individual, for assistance and temporal aid, than that society was to Esquire Hawes.

He was one of those who embraced religion, not for honor, or for profit. For his religion, he was well aware, was different from that of almost every other professor here he resided. Nor was this all. This religion, here, as well as in England, "was every where spoken against." And in regard to profits, he looked for that in a religious life, and not in worldly gain.

Notwithstanding the disadvantages under which Esquire Hawes labored, from the want of an early education, such was his laudable zeal and his assiduity in application to books and other sources of information, that he afterwards became well qualified for the discharge of the various and important offices which he sustained at different periods of his life.

Besides other offices which he filled with credit to himself and satisfaction to the public, those who knew him have only to advert to the manner in which he conducted himself in the office of collector of the customs, for proof of his general deportment in office. On his entrance upon the discharge of the duties of this office, owing to the state of political excitement, which unhappily prevailed in the community at that period, and from the fact, that a great majority of the inhabitants of the district, wherein he was appointed collector, was of different political sentiments, from himself; and although this situation, under these circumstances, was extremely embarrassing, yet such was the manner in which he discharged the duties of his station, that the voice of complaint was soon hushed to silence; and both the government and people accorded to him unqualified praise. Nor is it to be forgotten, that while thus occupied, Esquire Hawes was not an idle and indifferent spectator, in other scenes of life. He was not one of those who, having by some fortunate concurrence of circumstances, acquired a situation which afforded him a competency, was anxious mainly to secure what he had thus acquired; but, on the contrary, he recognised with gratitude to the giver of all his mercies, the numerous claims of his friends and the community in general, to his services and sympathies, in private, social, and in Christian life.

Having been thus distinguished, and being thereby exposed to numerous and severe trials, it may be asked, what was his conduct under such trials? Esquire Hawes, from his infancy, was inclined to hardihood, and possessing a mind that was not to be discouraged by the appearance of difficulties, or appalled by dangers, before he obtained a hope in Christ, he met them with composure and fortitude. But more honorable and glorious were the victories which he obtained over his numerous trials, after his soul had been renewed and sanctified by grace, and fortified against the assaults of the adversary. It was then, that the Christian, having put on the whole armor of God, was seen to encounter losses and crosses, for the sake of his divine Master. The offices of charity, benevolence, and general philanthropy, which were performed by him, will long be preserved in grateful remembrance, by the poor, the unfortunate, and the distressed, who were either relieved by his bounty, or soothed by his tender and affectionate advice and consolation. He was a friend to public institutions, for honoring the condition of humanity, and contributed largely to the diffusion of rational piety among those who were destitute of the knowledge of God, and were living in even violation of the precepts of the gospel.

The Methodist clergy, in their travels in this part of the country, among other satisfactory proofs of his kindness and courtesy, in the mansion of the deceased, for many years, found a home, as grateful as his inhabitants were respected. Esquire Hawes, in his religious sentiments, was highly liberal and catholic. Having imbibed the genuine principles of vital holiness, and being thoroughly impressed with the imperfection of human nature, he felt the necessity of exercising great forbearance towards those who differed from him in their sentiments of theology, or in the practice of certain religious rites and ceremonies.

As a husband, father, relative, friend, and neighbor, he was surpassed by no one, for those qualities which endeared him to his friends in these relations, were the same which were the basis of his religious life. For a few years previous to his death, he labored under a distressing complaint, which at times brought him very low; yet, through the mercy of God, he was preserved, and his health was apparently improving, until about a year since, when the disorder which terminated his being returned upon him with that force which baffled all medical skill. In this extremity the prayers and tears of his faithful friends, in vain were offered up to the throne of grace for his recovery.—Being sensible of the imminence of his constitution, and the tendency of his disorder, with his characteristic intrepidity, he was the first person who announced to his sorrowing friends the tidings of his approaching dissolution.

In this state of suffering, he called his family around him, reviewed the circumstances of his life, delivered his dying instructions, and commended them to the mercy of Him, that "careth for the widow and the fatherless." From that period his mind was wholly detached from worldly concerns and given up to God. The Christian's warfare being now nearly accomplished, the dying saint, amidst racking pains and wasting sickness, in rapid progression to that kingdom of glory. And as the grand climacteric approaches, with patience and resignation to the divine will, he welcomes death—and sleeps in Jesus.

He died at the family mansion in Farnham, on the 30th of December, 1824, and was interred on the 31st of the same month. He left a widow and six children to mourn his loss. His funeral was attended by a numerous and highly respectable procession, who testified the depth of their bereavement by the gloom which pervaded every countenance. An excellent and appropriate discourse on the occasion of his death, was preached from Eccles. viii. 1, by his respected friend, the Rev. E. Kibby.

MINISTERS' DEPARTMENT.

EXTRACT OF A LETTER TO A YOUNG PREACHER.

"Your favor of the 22d inst. has given me much satisfaction, as it confirms me, that the judgment I had formed of you many years ago was founded in truth. All praise be to Him who is the author of all good! I am glad to hear that your constitution is mended, and that the work of an evangelist is both pleasing and useful to you. May you continue to make full proof of your ministry, save your soul, and be the happy instrument of picking thousands as brands from over-luxuriant burnings! Amen. As you have happily begun in the Spirit, see that you continue in it; and if dryness and barrenness should at any time beset you, do not be discouraged at it, but go forward, always remembering, 'that the way of duty is the way of safety.' On the other hand, should you find great freedom of mind, fervor of spirit, aptness of expression, clearness of judgment, &c. beware of the flatterer. Find the happy mean, and keep in it. Beware of speaking too long, or too loud. Inattention

to these, and a misguided zeal, has shortened the lives and hindered the usefulness of many who are gone before you. You may profit by their example, and it is your own fault if you do not.

"You see that I have taken upon me the office of a dictator; but remember, *love is the prompter*; because I sincerely wish your happiness I write thus."

OF THE USE OF THE HOLY SCRIPTURES.

It is by incessantly reading the holy scriptures that we learn to speak that spiritual language which diffuses through a sermon, representation alternately affecting, majestic, and terrible.

Let us never consider it as a painful restraint, that we are bound to incorporate the sacred writings into our compositions. The Bible is for the style of preachers, what mythology is for the eloquence of poets. In the sacred volumes are to be found thoughts so sublime, expressions so energetic, description so eloquent, allegories so well chosen, sentiments so profound, ejaculations so pathetic, sentiments so tender, that we should adopt them from taste, if we were so unhappy as not to search after them from a principle of zeal and piety.

A Christian orator may, and even ought, to seize upon all the riches in these divine books. It is there where plagiarism is permitted him, and the more treasures he draws from thence, the better are his auditors pleased with his theft. Quotations from inspired authors become authorities, which render the ministry of a Christian orator more venerable, and witnesses which he derives from heaven or hell, in order to instruct the earth.

Wo, wo, to him, if he be ashamed of the gospel at the very time when he is preaching it! and if from an indecent or immoral complaisance, he dare not mention Jesus Christ in that pulpit, where he comes to occupy his place.

Abundance of new and unknown beauties still remain in the holy scriptures, to excite the preacher's emulation. Whatever be the thought he wishes to express, he will always find the primary idea at least, in the books of revelation, if he have sufficient zeal to read them daily, and sufficient discernment properly to understand them. But he ought only to make use of striking quotations, because it is not necessary to speak the language of inspiration in order to say common things.

YOUTH'S DEPARTMENT.

FROM THE ARMINIAN MAGAZINE.

An Account of THOMAS WRIGHT, a child of twelve years of age.

Thomas Wright was remarkably serious from a child. When he could begin to read, his chief delight was in good books. When he was about five years old, his parents heard the Methodists; by which means they were awakened to a sense of their lost estate. Soon after they took their son Thomas to hear; which he did with very great attention. From that time he was very diligent in prayer. Sometimes his father and he would spend great part of the night in calling upon God. At such times the most earnest entreaties of his father, could not prevail upon him to go to bed at the usual hour. He would also collect the neighbor's children together, and pray with them in the barns, the gardens, and the fields.

There did not appear to be the least degree of pride or shame in him; for if necessity called him to it, he would pray in the family, with those who were present, and that with the greatest boldness, steadiness and simplicity. He likewise visited his grandfather and grandmother frequently, and prayed with them, in such an affecting manner as filled them with amazement, and often drew tears from their ancient eyes.

From his first hearing the preaching, he would miss any opportunity, unless his father or mother dissuaded him. He also attended the prayers of the church at six o'clock in the morning, and delighted in being in the church-yard late at night, as though he wished to enjoy the habitation of the dead.

While he was under the sound of the gospel, at the church or elsewhere, if he chanced to sit among rude boys or girls, however they might laugh or talk, he could not be induced even to turn his eyes toward them.

When his parents appeared to be distressed about matters of this life, he would point out to them the most striking passages of scripture, and say, "These are for you." Or if he heard a text, or any part of a sermon, which particularly respected the trials they were exposed to, he would carry that part home to them.

As he did not love to practise sin himself, so neither would he suffer it in others; but would reprove any one, with the greatest solemnity, that sinned in his presence. When his parents conversed with any who came to their house, he would sit silent, and seemed to devour every word, as though he was watching for something profitable, or else to give a seasonable reproof. But if any one spoke to him on a religious subject, he would answer them with such striking expressions as struck an awe on all who heard him.

He also set such a watch before his mouth, that no one, even of his most intimate acquaintance, could charge him with a rash, angry, or unprofitable word. He had also a very tender conscience; for, if he did but look out at the window, and his father turned his eye towards him, he would take it as a reproof for indulging a wandering heart, and would burst into tears immediately.

He likewise suffered much persecution for religion; especially from a wicked neighbor whose tongue was like a sharp spear; so that he was afraid either to hear or see him, as his language savored so much of hell. But whatever he suffered, he patiently bore it all, and in all things kept a conscience void of offence.

In the twelfth year of his age, he was seized with the small-pox. The third day he fever was very violent; yet for the most part, he was sensible. And now it was that Satan appeared to be let loose upon him for a short season. The conflict lasted about twenty-four hours; during which time he cried out in the most lamentable manner, as one in the utmost distress. Sometimes he appeared as in an agony; at others, as though he was talking and arguing with the enemy. Sometimes he called upon God and man for help. Thus he was beset with the powers of darkness, all partly by the conflict, and partly by his bodily affliction, his strength was exhausted.

One day he fixed his eyes very steadily on one side of the room, as though he saw something very extraordinary; at last he said, "Take that wicked man, and send him into outer darkness!" Then he cried out, with unspeakable rapture, "I am going to Jesus, to sing his praise for ever! for ever! for ever!"

From that time he grew much worse in body; but his mind was quite calm and peaceful. He bore his affliction with great patience; indeed nothing seemed to trouble him after his triumphant conquest. He was prevented from speaking so as to be understood, except a few times that he was heard to say, "O Jesus, rescue me!" But he frequently lifted up his hands as if he was praying; and his eyes were lifted up to heaven, almost without intermission, from the time of his sore conflict, till he went to God; which he did without a sigh or groan.

Hours have wings, and fly up to the Author of Time, and carry news of our usage. All our prayers cannot entreat one of them to return, or slacken his pace; the mispent of every minute, is a new record against us in heaven. Surely, if we thought thus, we should dismiss them with a better report, or not suffer them to go away empty, or laden with dangerous intelligence! How important it is that every hour should convey up not only the message, but the fruits of good, and stay with the Ancient of Days, to speak before the glorious throne.

JUVENILE EXPOSITOR...NO. 71.

Wist ye not that I must be about my Father's business. —Luke ii. 49.

In the example of Christ, we have a model for our conduct in every period of our lives, and under every circumstance peculiar to each period. An account is here given of his early piety. He did not propose to begin his spiritual course when the career of life was half run; he commenced both together. With the dawning of his reason his graces began to unfold; and as he increased in stature, he increased in the wisdom which is from above.

Religion may be aptly comprehended under this expression—our heavenly Father's business." To this grand concern we are bound diligently to attend: it is the end of our being; every thing else must be subservient to it. It is for this that our time, talents, and all our other privileges, natural and spiritual, are given us. This is the only concern in which our success is insured and our gain eternal; and for this important business, the season of youth is peculiarly appropriate. "Remember now thy Creator in the days of thy youth;" is among the last injunctions of the wise man. Whoever wishes for a plentiful harvest must sow his seed in due season; but whoever desires to fill the time "when the sun, and the moon, and the stars are obscured," cannot expect those fruits which can only be nourished and ripened by a genial influence.

But though our heavenly Father's business is thus incumbent on us, and though such is our happiness in attending to it, we are by nature the willing slaves of Satan; and although eternal death is his wages, yet he had so blinded our minds, that if divine grace did not interpose for our rescue, we should yield him a willing obedience to our life's end. But even among those who are eventually rescued from his power, how many spend the prime of their days in his service, and then come into the service of God as it were maimed, halt, and blind; incapable, through advanced age, increasing infirmities, and confirmed habits of sin, of vigorous exertion in his cause; but nevertheless, the merciful God frequently receives those who offer themselves at the ninth and eleventh hours, and gives to these last even as to the first. Thanks be to God if the above description does not apply to us.

Some have erroneously thought, that the service of God is exclusive of all worldly concerns, and therefore have superstitiously retired into perpetual solitude. But not to dwell on the mischief, say, the impossibility of an universal practice of this kind, it is sufficient to consider that this life is a state of probation—a state of warfare—of active service, and not of listlessness and inactivity. You are serving God while you are diligent in the business of your earthly master, and you cannot serve him acceptably without. "Be diligent in business, fervent in spirit, serving the Lord," says St. Paul. And what makes the Christian so peculiarly diligent in all his lawful temporal concerns, is, that he performs them from the sweet constraining principle of love to God, and with a single eye to his glory; and looking upon God as his supreme Master, attends to them as serving "God rather than man." It is delightful to see a young man thus acting from such a motive, with such views, and to such ends. Let us strive, by a diligent use of the means of grace, to maintain in our own souls a lively sense of the love of Christ, and labor continually that our obedience may keep pace with our knowledge of his will. That his love may be our motive, his favor our reward, and that our lips may be devoted to his glory, is his sincere and hearty prayer. O may grace more "reign in our hearts through righteousness unto eternal life by Jesus Christ our Lord." Amen.

SAILORS' FRIEND.

FROM THE MARINER'S MAGAZINE.

TRIUMPHS OF THE BETHEL UNION.

Whichever way we turn our eyes, we behold abundant encouragement to persevere in the good cause in which we have embarked. Wherever the Bethel standard has been erected it has attracted general attention, and been embraced with ardent alacrity. We could fill our weekly sheet with details of the blessed effects that have every where resulted from the meetings, the distribution of books and other means of moral instruction. Accounts of their meliorating influence on the manners and morals of seamen, reach us from almost all quarters of the navigable globe; from the frigid shores of Greenland to the South Sea Islands, and from the utmost limits of the Northern Ocean to the Indian Sea, we hear of the devotion and devotedness of seamen who have been instructed through the instrumentality of Bethel Societies. As time and opportunity may offer, we shall, occasionally, glance at some of the accounts of this description which constantly flow in upon us. An English sailor, of the ship Progress, under date of November 22, 1824, writes as follows:

"We were one Sabbath in company with nine sail, made fast to an iceberg, in latitude 73 degrees north. When I displayed the Bethel Flag for the first time in that cold region, the ship was filled with anxious listeners to the dispensation of the gospel, morning and afternoon, and a very sensible effect was produced."

Captain Cox, of the *Baffin*, a Liverpool vessel, in a letter to the Merchant Seamen's Bible Society, says—"I am persuaded that the Bibles distributed among seamen do vast good. We carry 22 hands, and the books that were furnished them they read attentively at sea, and have produced an astonishing alteration in their external behavior; swearing appears to be abolished."

An intelligent officer of a ship that recently visited the Sandwich Islands in a vessel from London, said—"I was never in such a vessel before; the manners and habits of the sailors were dignified and correct; and as I am informed, they were, before they had been in the habit of attending the Bethel meetings, swearing, and unwholesome fellows. They read, when the duties of the vessel would allow, attentively."

Captain Scoresby, after returning from a whaling voyage, testified that his sailors often talked about the degradation of seamen, and the excellence of the means used to produce reformation. Sabbath and devotional duties were punctually observed.

An old and intelligent mariner, in a late communication to a British Society, states that "many officers and men have shown me, with delight, the books they have received at the Floating Chapel, and several of them have testified to the happy influence which they have exerted." A respectable captain said to me—"Since the establishment of the Floating Chapel you don't see quite so many sailors kicking their heels about the street on Sunday, and I believe the public houses are not so well filled; neither do you hear so much blasphemy and backbiting in the latitude of the Floating Chapel as there used to be."

Another said—"My happiest hours are on board the floating chapel—I am always sorry when our ship sails from the river, and glad when I get her again."

Let the incredulous and the skeptic, who doubt the practicability of giving seamen moral instruction, read the above article with candid attention.

THE FIRST OATH.

"My lads," said a captain, when reading his orders to the crew on the quarterdeck, to take the command of the ship, "there is one law that I am determined to make, and I shall insist upon its being kept; indeed, it is a favor which I ask of you, and which, as a British officer, I expect will be granted by a crew of British seamen.—What say you, my lads, are you willing to grant your new captain one favor?"—"Aye, aye, sir," cried all hands. "Let's know what it is, sir."—"Why, my lads," said the captain, "it is this—that you must allow me to swear the first oath in this ship."

No man on board must swear an oath before I do: I am determined to have the privilege of swearing the first oath on board. What say you, my lads, will you grant me this favor? Remember, you will come to ask favors of me soon: come, what do you say, am I to have the privilege?" The men started, and stood for a moment quite at a loss what to say. "They were taken," says one, "at a loss."—"They were brought up," says another, "all standing." The captain reiterated, "Now, my fine fellows, what do you say; am I to have the privilege from this time, of swearing the first oath on board?" The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced, "Aye, aye, sir," with their accustomed three cheers. The effect was good;—swearing was wholly abolished in the ship.—*Mariner's Magazine.*

THE GATHERER.

FROM THE RELIGIOUS INTELLIGENCER.

THE POWER OF PRAYER.

I often think of that promise in John xv. 7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And again, "Whatever ye ask in my name, believing ye shall receive." Now, sir, I have been led to think that as far as spiritual blessings are concerned, there is an Omnipotence in prayer; and the reason why the people of God often fail in obtaining their requests, is because they are negligent in looking out for the answer to their petitions. How differently do we act in common life! Were we to write a letter upon urgent business, the reply would be a matter of no small anxiety. The husbandman who sows his seed, looks for the return of the harvest; and the Christian should make it evident to the Lord, that he is not indifferent to the blessing he supplicates.

I have said thus much for the purpose of introducing an instance, in which the power of prayer was signally seen. About two years since, a poor but pious man called upon the clergyman of his parish, to obtain his advice and comfort under the trials to which he was exposed. His wife was not only careless and unconcerned about her soul, but thwarted him in every way; and showed the natural cunning of her heart to religion. Thomas asked his minister what was to be done. "I have no peace," said he, "morning, noon, or night; and the whole house is in a constant uproar." The minister inquired whether he had ever prayed for her. "Yes," said Thomas, "but I have; but it does not seem to be of any use."—"Well," said the minister, "suppose we kneel down together?" They knelt together in prayer that it would please God to effect a change in Thomas's wife, and unite them in the best of bonds.

About a month after, as the clergyman was walking in the village, he was overtaken by the wife of poor Thomas. She asked with great anxiety, whether her lady was at home; as her lady was dying, and she did not know what to do. "Sally," said the minister, "perhaps God means to lay his hand upon you, and that his death may be your life. You know that you are living without God and without hope in the world." Sally became quite indignant, and said that no one had any thing to say against her. "The clergyman rejoined, 'you are living without prayer, and God has such a way against you. But I will not detain you now; go to the parsonage, and whatever your wife can do for your lady, she will.' The child however was in that state, that nothing could be done in a few days he died.

On the evening of the funeral, the clergyman was informed that a woman wanted to see him. She was requested to walk in, and it proved to be Thomas's wife. As well as her tears would allow, she began the conversation, which was nearly as follows:—"Oh! Sir, I thought you very unfeeling when you spoke to me the other day; but my proud heart began to bend, and I hope the Lord will have mercy on my soul. I come to beg your instruction, for it is all new to me." The minister and Sally knelt down together, and it was in that very spot where he and her husband had petitioned a throne of grace in her behalf. And what, Mr. editor, is the pleasing result? Thomas's family is one of the happiest in the village. Two of his daughters have followed their mother's steps; and Thomas will never doubt the efficacy of having prayer.

That this may encourage others to be earnest with God in prayer for those who are near and dear to them, is the earnest desire of SCRUTATOR.

REMARKABLE CONVERSION.

By a gentleman from Palatine, N. Y. we learn that a revival of religion has, for some months past, been progressing there, and that between 60 and 70 persons have been made the hopeful subjects of divine grace. This work has been opposed, as is frequent in such cases, by the worldling and the sinner. One case of opposition is worthy of notice. It seems that a woman in this place had become hopefully a subject of this work, and wished to attend a prayer meeting. She was pursued by her husband in great rage; he was overtaken by a friend, who had lately been reading in Wood's Dictionary of the Bible, the disasters of Pharaoh in his pursuit of the children of Israel from Egypt. This friend observed to him the similarity of their situation. The Israelites were going to worship the God of their fathers. Your wife, said he, is going to worship the same God, who can deal with you with the same awful judgments: he then invited him to give up the pursuit, and go with him to the prayer meeting; he did so. Here he was struck with the awful solemnity, he began to weep, and from this place of awful terror he was happily relieved, by a genuine faith in the Lord Jesus.—*Rel. Advocate.*

Restitution.—As a gentleman in London entered his house, he found a well dressed female sitting on the stairs, who asked pardon for the liberty she had taken, and said, that hearing the alarm of a mad dog, she had taken refuge, and had almost fainted away. On hearing her story the gentleman gave her some refreshment, when she recovered and walked off, thanking him for his civility. In the evening his lady missed a gold watch, which she had left hanging at the head of her bed; the servants said no person had been in that room since they had made up the bed, when they were certain the watch was there. It was therefore concluded that this female was the thief.

Fifteen years afterwards, the guard of the York mail coach called with a solemn parcel, saying that a gentleman had given him five shillings to deliver it. On opening the parcel, it was found to contain the lost watch, and a note from a female, saying, that as the gospel had changed her heart, she desired to return the watch to its rightful owner.

ADVICE.

"Fill up your leisure so fully with useful employments as to leave little leisure for pursuits of a doubtful character. Endeavor further to acquire such a strong sense of duty, such a taste for contemplations of a higher order, and such well arranged habits of sacred duty and devotion, as may supercede the temptation to devote to idle if not injurious amusement, moments which may be so much more profitably given to the great concern of 'making your calling and election sure.' Keep in mind the claims which your family, your friends and society, have upon your hours of retirement; and the importance of so employing those hours, be they few or many, that your body and mind may be refreshed for the returning duties of each successive day. And lastly, guard against habits of idleness and sloth, and do not be ashamed to own that there are many things with which neither your time nor your taste permits you to be acquainted, and least of all with every new tale that happens to be the subject of popular conversation."